

42  
x

£10/6

£8/6

End Sel. - Volume 10 Wm.

A PLEADER TO THE NEEDER WHEN A READER.

AS all, my friend, through wily knaves, full often suffer wrongs,  
 Forget not, pray, when it you've read, to whom this book belongs.  
 Than one Charles Clark, of Totham Hall, none to't a right hath better,  
 A *wight*, that same, more *read* than some in the lore of old *black-letter*.  
 And as C. C. in *Essex* dwells—a shire at which all laugh—  
 His books must, sure, less fit seem drest, if they're not bound in *calfs*!  
 Care take, my friend, this book you ne'er with grease or dirt besmear it;  
 While none but awkward *puppies* will continue to "*dog's-car*," it!  
 And o'er my books when book-worms "*grub*," I'd have them understand,  
 No marks the margins must de-face from any busy "*hand*!"  
 Marks, as re-marks, in books of Clark's, when e're some critic spy leaves,  
 It always him so *wasp*-ish makes, though they're but on the *fly*-leaves!  
 Yes, if so they're used, he'd not de-fer to *deal* a fate most meet—  
 He'd have the soiler of his *quires* do penance in a *sheet*!  
 The Ettrick *Hogg*—ne'er deemed a *bore*—his candid mind revealing,  
 Declares, to beg "*a copy*," now's a mere pre-text for stealing!  
 So, as some knave to grant the loan of this my book may wish me,  
 I thus my book-plate here display, lest some such "*fray*" should dish me!  
 —But hold,—though I again declare with-holding I'll not brook,  
 And "*a sea of trouble*" still shall take to bring book-worms "*to book*!"

— 1834 —

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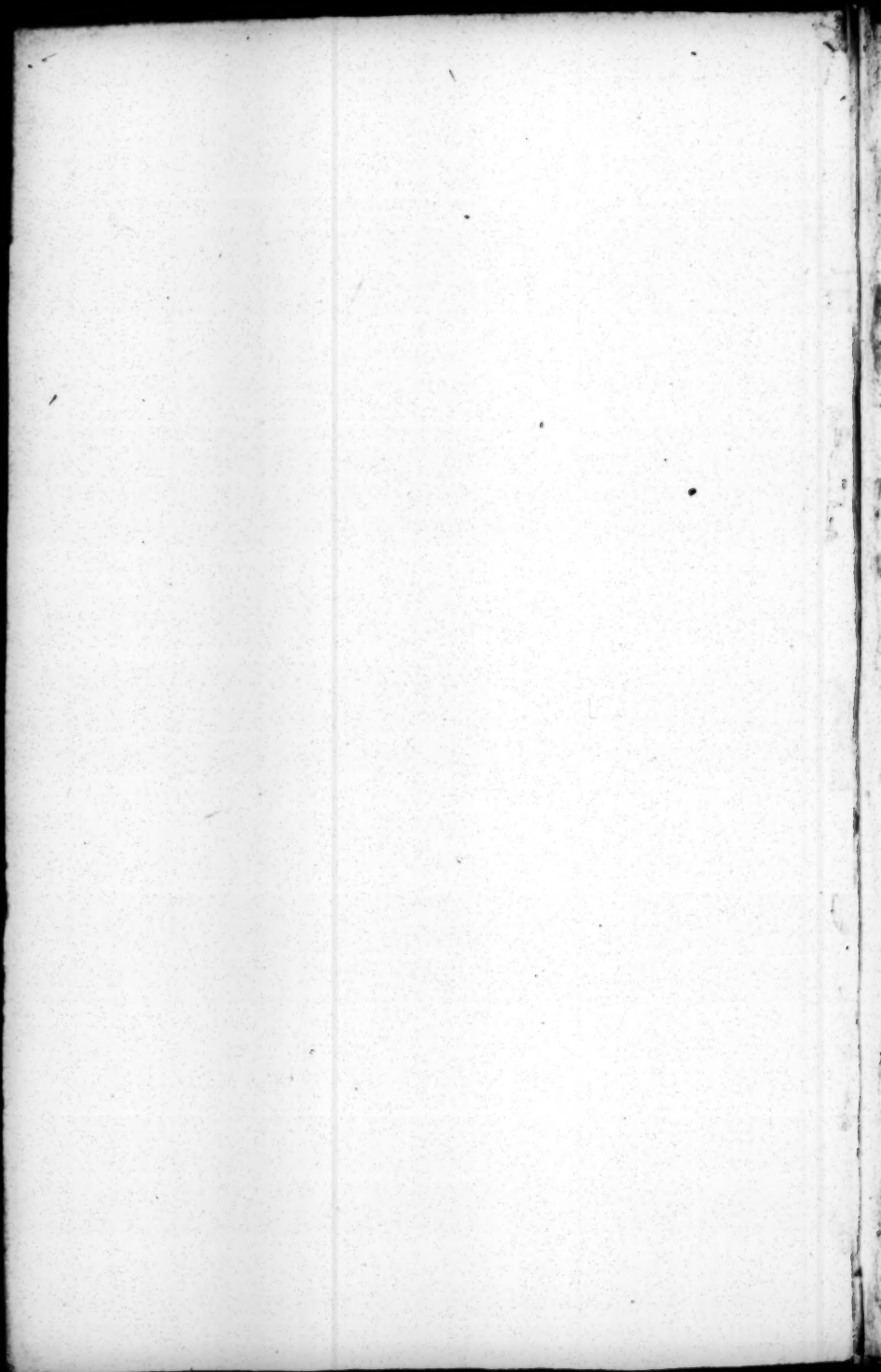


Admiral's Book

by Henry Inceath

1875

Printed by J. W. Smith



# YOUTH'S.

## Considering Glafs

OR

Fatherly affection manifested by Scripture directions; for a Christians Conversation through the whole Course of his Life.

---

Wherein it plainly doth relate,  
How man was in his first estate,  
How soon from it that he did fall,  
And what by sin is brought on all.  
Herein Gods love thou well mayst see,  
And how his grace extends to thee.  
Yea, here is plainly to be shown  
Gods mind and will how to be known,  
Here if you look with single eye,  
Saints former path you may espy.  
If thou desir'st thy work to know,  
Herein be lines will it thee show.  
And that you may discern Gods grace,  
I here to thee present a Glafs,  
Wherein that you may plainly see  
Your self, and what you ought to be.

---

By H. S.

---

And these words which I command thee this day, shall be in thy hearts  
and thou shalt teach them thy children, and shalt talk of them when  
thou sittest in thy House, and when thou walkest by the way, and when  
thou liest down, and risest up. Deut. 6. 6, 7.  
Thus saith the Lord of Hosts the God of Israel, because you have  
obeyed the Commandments of Jonadab your Father, &c. Jer. 35. 18, 19  
And that from a child thou hast known the holy Scriptures, which  
are able to make thee wise unto Salvation. 2 Tim. 3. 15.

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1

# THE PREFACE TO THE READER

Reader,

**A**ND if these lines do come into thy hand,  
And thou think'st meet, my sayings for to view,  
Know I have wrote, that mine might understand  
To practise nought but what I think is true.  
If upon search that you should apprehend,  
Some things to differ from your present thought,  
I hope it thee will not so much offend,  
As all my sayings for to set at nought,  
Muse not, and if my pen should hap to fail,  
Since I am cloathed with my house of clay,  
Know imperfections many do assail,  
Whilst we this Region only do enjoy.  
Slight not my lines, because they are in verse,  
Know for whose sake that I these things have pen'd:  
It's to my children that I these things rehearse,  
Whose ear to it I find more to attend  
Then unto writing in another form,  
Which for distinctions sake we say in prose,  
Therefore I hope this method may be born,  
And that my labour now I may not lose.  
Reader expect not eloquence of speech,  
For to be us'd my lines to beautify;  
Its with plain words my children I do teach;  
To that end that I them may edify:



THE PREFACE TO THE READER.

Expect not words by art of learning gaine,  
My counsel to my children to adorn;  
It is plain words at which I chief have aimd,  
Which, if in truth, I hope it will be born.  
That I my children plainly now may guide,  
Into the path the saints of old did use,  
And shew them marks that they go not aside,  
It is the reason I my pen have us'd.  
It's my desire to set no mark amifs,  
Nor to remove what Christ and his did lay;  
I you assure my aime their welfare is,  
That their chief center be the place of joy.  
Reader, consider then if faults thou find,  
They are not pen'd on purpose to deceive;  
But that Christs rule my children they may mind,  
I here in writing now these lines do leave.  
If ought I write with thee a question be,  
Whether these things that they be truth or no,  
The Scripture record thou maist plainly see,  
Consider what they unto thee do show.  
Berean-like be thou upon tryal,  
Whether the Scriptures they will thee assure,  
Those things are written should have no denyal;  
And if the touch-stone that they will indure,  
Reader imbrace them; and if thou discern,  
What doth ensue for to be sound direction,  
Own them, and if thou find they thee concern,  
Or else inquire for better satisfaction.  
My childrens good its that at which I aime,  
Tea others good, its that I aime at both;  
That all that read, some profit may obtain,  
Still is desir'd by your friend Henry Sneath.

# THE PREFACE TO HIS CHILDREN



Y children near, in love so dear,  
That you are unto me, (clear,  
That nothing here more joy would  
Then your welfare to see.

You are come forth as living springs, 1 Joh. 5. 19  
Into a world of sin,  
Of labour, sorrow, pain and care, Gen. 3. 16  
That dayly man is in.  
You have been once born unto me,  
And been brought forth in pain,  
And nothing more would me rejoyce,  
As your new birth again.  
A little time you here may be, Psal. 90. 48  
Not long you may be sure, Job. 14. 1  
But you'll invested be in that, Eccle. 11. 3  
Which endles will indure, Heb. 9. 27  
It you concerns this time to know Heb. 3. 13  
The work you are to doe, 15  
For there's no labour in the grave,  
Where shortly you must goe. Psal. 5. 6  
Consider of the present time, Isa. 38. 18  
And ever cast in thought, Psal. 32. 6  
119. 59.

- Ecc. 12. 14 That every work that here is done,  
 14 Shall be to judgment brought.  
 Heb. 9. 27 And you although that you do dye,  
 Joh. 16. 39 You shall be rais'd again.  
 Rom. 8. 11 And brought to an immortal state,  
 1 Cor. 15 34 That ever will remain.  
 And you before the Lord must stand,  
 Act. 10. 42 And then must judged be,  
 Ro. 14. 10 And then must judged be,  
 Eccl. 12. 14 All secret things brought unto light,  
 Luk. 8. 17 Which no man here did see.  
 Rom. 2. 16 Then Jesus Christ will be your judge,  
 Mat. 25 The gospel be the law,  
 31. 32 And all before his throne must stand,  
 And then his presence awe.  
 Mat. 25. 34 Those then which here do him obey,  
 He from their sin will clear,  
 Mat. 19 And they his glory shall enjoy,  
 28, 29 Great comfort will appear.  
 Luk. 22 Those now which for his cause contend,  
 28. 29 And for his truth do stand,  
 That do submit unto his laws,  
 And heark to his command;  
 1 Cor. 4 Although that men do them deride,  
 9. 13 And here account them vile;  
 2 Cor. 4. 17 The pain that to them doth betide,  
 It is but for a while;  
 Isa. 34. 10 But they from sorrow shall be free,  
 Jer. 31. 13 And ever live in joy;  
 Job. 26. 20 Gladness shall be upon their heads,  
 1 Pet. 1. 8 And sighing flee away;  
 Mat. 25. 23 They in the presence of the Lord  
 And of his lamb shall be,  
 Rev. 21. 23 And they from thence shall not depart,  
 24 To all eternitie.  
 Rev. 22. 5

But they that here the Lord reject,  
 And not his word regard;  
 A dreadful time they sure will find,  
 And by them will be heard,  
 When he them cursed will pronounce,  
 And they to hell must goe,  
 Not any comfort to be had,  
 Nor any peace to know;  
 But with the devil still and his,  
 They must tormented be,  
 Where horror of eternal fire  
 From it they'l not be free:  
 To aggravate and pain increase  
 The sense what they did loose,  
 When life and death before them set,  
 And they were bid to choose;  
 O this will then kindle the fire,  
 And make them to lament,  
 That whilst that they had time and grace,  
 That they did not repent;  
 That whilst the Lord he did invite,  
 That they did not imbrace;  
 That whilst the Lord did tender love,  
 That they did slight his grace;  
 That when that he his Son did send,  
 That he must scorned be,  
 That nothing then they would imbrace,  
 But only miserie;  
 That then the Saints which were oppress'd,  
 They shall in glory shine;  
 And they which here had little rest,  
 They mercy then shall find  
 This will be known, my children dear,  
 A standing truth to be,

Joh. 12.

Jer. 6. 19

Mat. 25. 4

Mat. 25. 4

Psal. 9. 1

Luk. 16. 2

&. 10. 1

Mat. 25. 4

2 Pet. 2.

Rom. 2.

Jude. 1.

Deut. 30

15. 19

Mat. 23. 3

Rev. 2. 2

Rev. 9. 2

Mat. 22.

4. 5

Mat. 1. 1

Joh. 3. 1

Luk. 19. 2

Luk. 22. 2

Rev. 7. 1

&. 19. 8

Whilst

*The Preface to his Children*

h. 8. 13 VVhilst you have time these things so mind,  
As you may comfort see ;  
h. 25. 10 And not put off the day of grace  
m. 14. Until the door be shut,  
m. 1. 22 But every truth you should imbrace,  
al. 119 Soon into practise put.  
For information to you all,  
My children near and dear,  
I as a father to inform,  
Shall labour truth to clear ;  
That as by looking in a glass,  
Your face you dayly see,  
So likewise looking in Gods word,  
d. 119.9 You may inlightned be,  
h. 14. 21 According to that is reveal'd,  
h. 14. 24 And left in holy writ,  
at. 28. 20 As you my children come to grow,  
King. 18 May come to have a sight.  
Joh. 2. 13 Know this for certain in your youth,  
ecl. 12. 1 And let it still remain  
ecl. 11 VVith you still as a standing truth,  
Youth and childhood is vain.  
rr. 2. 24 VVhilst you are in your nature state,  
Sam. 2. 17 The things of God you slight,  
rov. 7. 7 And nothing doth you more affect  
Then vain and low delight.  
rov. 10 You can rejoyce in vanity,  
And make a sport of sin,  
zek. 18. 28 And not consider in your hearts  
Pet. 2. 13 The danger you are in.  
a. 44. 19 You little think for foolish words  
at. 12. 36 There must a reckning be,  
Unto him which is Lord of Lords,  
om. 14 VVhose presence you will see.

You



You can with husks content your selves,  
 Your nature for to feed,  
 And you of great and better things  
 At present see no need.  
 If you your play can but injoy,  
 Its that affects your mind ;  
 But you not see informd to be  
 That danger is behind ;  
 That you are destitute of that  
 That would to you bring joys,  
 Although you do content your selves,  
 With vain and foolish toys ;  
 Although the Lord have you indu'd,  
 With wisdom for to know,  
 More then the other creatures made,  
 VVhich up with you do grow,  
 Yet in their place they honour God,  
 And do not him offend,  
 But dayly answer his request,  
 And on his pleasure tend.  
 The firmament declares his works,  
 The Sea obeys his voice,  
 The beasts on earth they do increase,  
 The fowls they do rejoyce.  
 See what you can, but only Man,  
 On earth of his creation,  
 But they do glorify the Lord,  
 In all their Generation.  
 I as a father you advise,  
 VVhilst you have time to learn,  
 So for to open now your eyes,  
 That soon you may discern :  
 The mind of God requir'd of you,  
 Is timely to repent,

Luk. 15. 16

Prov. 7. 7

Exo. 32. 6

Iſa. 57. 4

Prov. 7. 7

Pſal. 186

14

Job 32. 8

Pſal. 8. 45

Na. 1. 3

Pſal. 19. 12

Act. 17. 30

And

2. 3. 16 And to redeem the present time,  
 That now to you is lent ;  
 1. 29 And that you do believe in Christ,  
 Heb. 11. 6 His promises apply,  
 Rom. 1. 18 And not for to go on in sin,  
 1. 36 Least wrath upon you lye;  
 1. 12 Nor yet to think that any thing  
 1. 6 But Christ will you relieve;  
 1. 31 Salvation only is in him,  
 For you still to believe.  
 Luk. 9. 13 Then learn your selves for to deny,  
 1. 1 And him so to imbrace,  
 1. 8 As he may still accept of you,  
 Luk. 4. 13 And you accept his grace ;  
 1. 13 So that you may be born again  
 1. 24 Of the immortal seed,  
 1. 23 The word of God, the bread of life,  
 And daily on it feed.  
 Heb. 3. 17 So though all other things do fail ,  
 18 You still may have a store  
 To go unto in time of want,  
 That liveth ever more.  
 1. 41 The thoughts of which when once injoyd,  
 1. 10 VVill cause you to declare  
 Heb. 13. 15 The praises of your God on high,  
 Psal. 49. 18 VVhilst here on earth you are.  
 Rom. 1. 16 And here his name for to profess  
 2. 1. 8 You will not count a shame,  
 1. 13 Although men you with trouble press,  
 For his most holy name.  
 Mat. 10. 28 Therefore be not affraid of men,  
 Luk. 12. 32 The crosse of Christ to take,  
 But see that still you do his will,  
 Jam. 5. 11 And never it forsake.

*The Preface to his Children.*

If Christ for thee indure the cross,  
Then think it thou no shame  
To bear the Cross still for his sake,  
And to profess his name.  
And as thou dost obey his voice,  
True comfort will increase,  
Though thou in prison mayst rejoyce,  
He still will bring thee peace.  
Yea thou mayst say that thou with him  
Shalt surely shortly reign,  
Where no more parting there shall be,  
But ever shalt remain.

---

Heb. 12.  
Gal. 1. 1  
1 Pet. 1. 2  
Luk. 9. 2  
Heb. 13. 1  
1 Pet. 5. 1  
Heb. 7. 2  
Act. 16. 2  
Joh. 16. 2  
33  
Luk. 22. 3  
2 Tim. 2. 1  
Mat. 19. 2  
Col. 3. 4

CHAP

CHAP

# YOUTH'S Considering Glass

OR

Fatherly affection manifested  
in Scripture directions.

## CHAP. I.

**F**OR your direction in your way,  
So that you may not go astray,  
The Scripture plainly doth declare  
Gods mind to you, and what you are.  
There you may see how you were made,  
How you from him your being had,  
How rich in love, how free in grace,  
To man when lost his mercy was.  
There thou mayst see Gods love at first,  
In making man, though of the dust,  
Yet innocent and free from sin,  
VVhen in this world he did begin.  
Nothing there was that caused pain,  
VVhen herein man did first remain,  
VVhat provision that God did make  
For man that he delight might take.  
Thou by the Scripture plain mayst see,  
But only one forbidden tree,  
All other fruit it was left free,

That

Ephes. 2.

Gen. 2.

Gen. 3.

Gen. 1.

Gen. 1.

Gen. 2.

Gen. 2.



- Gen. 2. 9. That man he might partakers be;  
 Yea ever that he should remaind,  
 And if that he had not refrained  
 Of eating of the living tree,  
 The time that it remained free,  
 And not been subject unto pain,  
 But ever happy to remain.  
 And if his time that he had seen,  
 His life it would preserv'd have been,  
 The Scripture it declareth plain,  
 That man thus did not long remain  
 Job 14. 4. But from this state did quickly fall,  
 As yet now may be felt of all.  
 Gen. 3. 16. Both pain and sorrow did come in,  
 As the effects proceeds from sin.  
 Yea by the Scripture thou mayst see  
 Farther effects of sin on thee,  
 Gen. 2. 17. That man by law stood cast in sin,  
 Rom. 5. 18. And condemnation was on him.  
 Not only Adam that stood cast,  
 Rom. 5. 12. But death on his was also past.  
 VVhich if you look, you plain may see,  
 Rom. 5. 18. That all by it condemned be,  
 Rom. 3. 19. All under guilt condemn'd for sin,  
 That mercy free it might come in.  
 Rom. 3. 26. And when that man by law was cast,  
 4. God then finds way to shew his grace,  
 Gen. 35. He promised a seed should be,  
 VVherein that man might comfort see;  
 Gen. 12. 3. VVhich in due time he flesh did take,  
 Joh. 1. 14. And therein sufferd for our sake,  
 Gal. 4. 4. That he might make those persons free,  
 Rom. 5. 10. That by the law condemned be.  
 2 Cor. 5. Herein Gods love to man appear'd,  
 1 Pet. 3. 18

*Gods grace, Christ promis'd man's freedom.*

3

That by Christs death man should be cleard.

That he should act our work to do,

VVhich we did stand obliged too.

That he that law should then suspend,

VVherein that we did much offend.

Hereby the Scripture thou mayst see,

Thy self from bondage so made free.

VVhen all things else this work did fail,

The Lamb of God he did prevail,

The debt to pay and man to clear,

As by the Scripture doth appear.

And if the Scripture thou wilt vew,

There thou mayst find these sayings true.

There thou mayst see no cost of thine,

That thou this freedom came to find.

But only love through Gods free grace,

By Christ his Son to overpass,

That debt man stood engaged in,

By breach of law and *Adams* sin.

Likewise by Scripture thou mayst see,

VVhat now there is requir'd of thee,

And how by it is plainly shown,

How thou thy self art not thy own.

But that thou art oblig'd to him,

VVho gave himself thee to redeem.

The Scripture it doth plainly show,

VVhat Hommage unto him we owe.

VVhich dayly we to him should pay,

VVho debt of sin did so defray.

That if thy self thou wilt deny,

And now into his service fly:

Then ever mayst thou happy be,

As by the Scripture thou mayst see,

Ther's nothing more requir'd of thee,

B

Heb. 10.

Mat. 5. 17

Heb. 10. 8

2Cor. 3. 11

Heb. 9. 11

Coll. 2. 14

Coll. 1. 21

22.

Joh. 12. 9

Rev. 5. 6

Isa. 43. 17

Gall. 4. 5

Coll. 1. 13

14.

Eph. 2. 8

1 Pet. 1.

18. 19.

Joh. 3. 16

1 Joh. 4. 9

10.

Heb. 9. 15

Rom. 5. 18

Heb. 1. 1

Act. 3. 22

1 Cor. 6.

19. 20.

2 Cor. 5.

15.

1 Tim. 2.

6.

Joh. 9. 22

23.

Joh. 6. 29

Act. 16. 31

Luk. 9. 23

Mat. 10.

38.

Mat. 19.

28, 29.

Joh. 14. 2

Joh. 6. 2

But

1. 1. 16 But Christs servant still to be.  
 The Scripture it thee plain doth show,  
 h. 17. 8 Therein Gods mind thou well mayst know.  
 b. 1. 1 And he only thou art to hear,  
 As by the Scripture doth appear.  
 a. 10. 36 For he is now and ever shall,  
 Tim. 6 Be King of Kings and Lord of all.  
 ev. 19. 16 His Government must only sway,  
 Mat. 28. 18 His precepts still thou must obey.  
 Mar. 16. 15 And then before him must appear,  
 a. 3. 22 To give account of actings here.  
 Cor. 5 The Gospel' is a standing law,  
 Mat. 25 Whereby that all should stand in awe,  
 And yeild obedience to their King,  
 Rom. 2. 16 VVho doth to man salvation bring.  
 Mat. 25 But if his laws thou not respect,  
 But his requirements dost reject;  
 Thou then mayst see in Scripture plain,  
 Joh. 12. 48 That wrath on thee it will remain.  
 Luk. 1. 30 And no true peace thou wilt enjoy,  
 Joh. 3. 36 And if Christ thou wilt not obey,  
 Heb. 6. 8 But hee'l appear unto thy shame,  
 2 Thes. 1. 8 For not believing in his name.  
 Joh. 3. 18 And to confusion thoult be brought,  
 Mat. 25 Because his laws thou sets at nought,  
 Luk. 19. 14 VVhen he thy judge will come to be,  
 Rom. 2. 16 As by the Scripture thou mayst see.

---

 CHAP. II.

- 2 Cor. 9 **C**onsider still my children dear,  
 10 Before the Lord you must appear.  
 Joh. 8. 36 Oft cast in mind your state to see,

VVhether

*By Jesus Christ peace and freedom.*

5

VWhether the Son have made you free.

Remember and to mind do call,

That Christ he dyed for you all,

And set you free from *Adams* sin,

From guilt man stood condemned in.

You need not fear hee'l you condemn,

Because your Parents did offend;

But you may see that Christ did dye,

For all to bring a remedy.

That all those Souls that passive be,

Before they act, by Christ are free

From condemnation of that sin,

VWhich first by *Adam* was brought in :

VWhereby as guilty all stood cast,

Sentence of death was on them past :

VWhich by the Scripture you may see,

That death of guilt it needs must be;

Because if Scripture you recal,

You'l find it passed upon all,

VWhich the first death it could not be,

Because from it some shall be free.

Yea Scripture lines they do declare,

That *Enock* and *Elias* were.

The change likewise it some will free.

As by the Scripture we may see.

By Scripture plain you may espye,

The second death all shall not dye.

The overcomer is set free,

And by it shall not harmed be.

Therefore you plainly may espye;

Its death of guilt that all do dye.

VWhereby that all mankind stood cast,

And condemnation on him past.

Yea from this state you plain may see;

Heb. 2. 10

1 Tim. 2. 6

Rom. 5. 10

Eph. 18. 2

2 Cor. 5

16

1 Joh. 2. 2

Mar. 10. 14

Rom. 5. 18

Rom. 5. 12

Rom. 3. 19

Rom. 5. 12

1 Cor. 15

51

Heb. 11. 5

Gen. 5. 24

1 Cor. 15

57

1 Thes. 4

17

Rom. 8. 1

Rev. 2. 11

Eph. 2. 21

Gen. 2. 17

Rom. 5. 18

Rev. 5. 4

Psal. 49. 1

- Gal. 4. 7 No act of thine could make thee free.  
 Pet. 1. 18 No price of thine could thee redeem,  
 Nor make thee free from guilt of sin.  
 Luk. 10. 31 The Priest and Levite lets thee lye,  
 32. 33 In this estate so near to dye.  
 Thy sinful wound they cannot cure,  
 But thou its Horreur must indure.  
 Luk. 10. 34 When man lay thus with sin defil'd,  
 The Lord he powr'd in Wine and Oyle.  
 Pet. 1. 19 Yea he did then a ransome send,  
 Rom. 5. 10 For this poor man which did offend,  
 Rom. 3. 35 Declaring Riches of his grace,  
 Whereby that he doth overpass,  
 Cor. 5. 19 And to himself doth reconcile,  
 Rom. 5. 10 By Jesus Christ poor man defil'd.
- 

## CHAP. III.

- M**Y children plain it doth appear,  
 As Scripture shewes they will it clear,  
 Eph. 2. 4 Its only grace that you may see,  
 That man from sin is counted free.  
 Joh. 3. 16 Herein Gods grace doth much appear,  
 To send his Son our debt to clear.  
 Rom. 5. 8. 9 The shameful death that he did dye,  
 Our Soul from sin to justifie;  
 Eph. 2. 1 That you which are in sinful state,  
 As plain the Scripture doth relate,  
 Mat. 11. 28 May from all sin a freedom find:  
 Yea ease unto the wearied mind.  
 Joh. 7. 37 And if that need that you do see,  
 To come to Christ for to agree.



*Only by grace comes mans happineſs.*

Ther's Chriſt, liſt up thy wound to cure,  
That thou its pain ſhould not indure.  
That thou by him mayſt peace attain,  
Who dy'd, thy peace for to regain.  
Thou, if thou wilt repent of ſin,  
And faithfully believe in him,  
Then mayſt thou ſure his grace applye,  
If thou by faith unto him flye.  
That thou his love mayſt never ſlight,  
His Servants call thee to invite.  
Yea they beſeech thee to come in,  
And to be reconcil'd to him,  
To whom thou dayly waſt offender,  
Yet he his grace doth ſteely tender:  
And ſtill is calling unto thee,  
To that end that you might agree,

Joh. 3.

Eph. 2.

16

Act. 3.

Act. 20.

Act 13.

Rom. 5.

Joh. 3.

2Cor. 5.

Rom. 5.

2Cor. 6. 1.

#### CHAP. IV.

**M**Y children then his grace affect,  
And not the grace of God reject.  
Not quench, not greive nor yet deſpire;  
The Spirit which doth ſo free invite.  
But ſtill by it perſwaded be,  
To come to Chriſt and to agree:  
That their no difference may appear,  
Be careful then Chriſts voice to hear:  
And all his ſayings ſo reſpect,  
As none of them ſer to reject.  
Whilſt you are young this rule obſerve,  
And never from it do you ſwerve.  
As you would have men deal with you,

Pſal. 118. 22

Hof. 4. 6

1 Thcf. 5

19

Mat. 21. 42

Rev. 3. 20

Mat. 11. 28

Joh. 6. 45

Joh. 5. 25

Act. 3. 22

Mat. 7. 9

Ecle. 12. 1

Pſal. 119. 9

Mat. 7. 12

*Christs Authority the Rule of Government.*

By this rule be you guided so,

Mat. 6. 31 That you the same no other do;

But as you would be done unto.

Prov. 18. 8 If you'l have men of you speak well,

Prov. 16. 28 Their failings not to others tell.

Mat. 7. 10 If you would always live in peace,

Mat. 3. 2 Let tongue from Clamour always cease.

Mat. 2. 12 If you'l have men do you no harm,

Rom. 12. 17 Do none, to them Christ doth you warn;

Mat. 19. 20 And if they evilly you intreat,

Mat. 5. 43 Your Saviours words do not forget.

Mat. 7. 60 Pray God their failings to forgive,

Mat. 23. 34 That they may see, while here they live,

Mat. 6. 12 Their faults, that they may pardoned be,

Mat. 17. 3 That ever they did do to thee,

Mat. 5. 44 But at their welfar still so aime,

To do them good do not refrain.

Rom. 12. 10 Though evil they would do to thee,

If Christs Servant thou wilt be,

Mat. 5. 4 Mourn and lament if they go on,

In doing of thee open wrong.

Mat. 5. 39 But never be thou on revenge,

Pet. 2. 12 Least Christs ill will thou do infringe.

Mat. 24. 16 Thus mayst thou sit and be at peace,

Cor. 1. 12 Though men in mallice do increase,

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CHAP. V.

Mat. 28. 20 **M**Y children let Christs words bear sway,

And his requirements still obey.

Mark. 12. 6 Give God what doth to him belong,

Be sure do not thy Neighbour wrong.

And abo

*Christs Authority the rule of Governme nt.*

And if thou own Christs sayings true  
Give unto Cesar what's his dew.  
And from whom thou receiv'st protecti n,  
Let him have love and due subjection.  
Though Kingly rule hard things require,  
Let not thy thoughts so far aspire.  
To ease thy self by force of Arm,  
The Scripture plainly doth forwarn.  
But see that thou dost so submit,  
As thou mayst prove a subject fit;  
To Gospel rule and Christs law,  
To which all men should stand in awe.  
And let not wrath thy practise sway,  
For Conscience sake do thou obey.  
If thou wilt Christs Servant prove,  
Do what thou dost in truth and love.  
Mind still to keep thy Conscience clear,  
Void of offence whilst thou art here.  
And unto Christ have such respect,  
As he may not thy works reject.  
In all thy ways take heed of sin,  
And ever learn to follow him,  
Whose words are left thy path to guide,  
That thou mayst never go aside.  
And so to him do thou conform,  
As he thy actions may adorn.

Mat. 22.

Rom. 1. 3

Rom. 13.

Mat. 26. 5

1 Pet. 2. 1

Rom. 13.

Tit. 3. 1

Rom. 13. 5

Mat. 5. 40  
45

Mat. 24. 10

2 Cor. 1. 12

Joh. 12. 48

Heb. 3. 12  
13, 15

Act. 3. 22

Heb. 1. 1

Mat. 19. 29

Rev. 22. 14

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CHAP. VI.

**M**Y children have a care to show,  
Honour to whom you honour owe.  
And about your chief respect to give,

B 4

Mal. 1. 6

Prov. 5. 9

Joh. 5. 23

Deut. 5. 16

Lev. 19. 23

To, Mar. 12. 22

*The best Obedience proceeding from love.*

- Leut. 11. 1 To God through Christ whilst here you live,  
Josh. 22. 5 From Scripture you have plain direction.  
1 Chr. 23. 11 To let the Lord have your affection,  
Psal. 2. 3 And if you love the Lord intire,  
Joh. 5. 3 You do but what he doth require.  
Luk. 17. 10 Think not that it deserves from him,  
Mar. 12. 30 Though he have chief of thy esteem.  
Joh. 14. 19 Do thou thy duty and then say,  
Rom. 5. 4 Love causeth me for to obey.  
Cor. 5. 14 His love to me doth me constrain,  
Joh. 4. 19 To shew my love to him again.  
Joh. 19. 13 His love is great my love is small,  
2 Cor. 5. 19 To him belongs glory of all.  
Rom. 5. 10 O depth of love, Riches of grace,  
1 Tim. 1. 13 Of God through Christ to overpass,  
1 Sam. 3. 10 And me in favour to accept,  
Joh. 14. 15 And not my labour to reject.  
Act. 17. 30 Speak Lord, require me, he e I am,  
Lam. 3. 20 To do thy will at thy command.  
Psal. 35. 13 If thou command me to repent,  
Luk. 18. 13 And help that nothing me prevent,  
Mat. 15. 22 My self for sin shall humbled be,  
Psal. 86. 11 And only mercy crave of thee.  
Heb. 10. 7 Nought else but grace and mercy show,  
Rom. 7. 22 That I thy mind on earth may know.  
Rom. 12. 2 To do thy will whilst I am here,  
That I thy Servant may appear.  
To thee to men let all men see,  
That Christs Servant still I be.

CHAP. VII.

**M**Y Children always have a care,  
From love to God that you him fear:  
And honour him still in your place,  
From sense of love, mercy and grace.  
That herein still you may abound,  
And in your duty still be found.  
I as a Father you perswade,  
Not to diminish nor to add.  
But what the Scripture doth command,  
Still labour for to understand.  
What Christs requires do thou obey,  
When he calls thee, do not thou stay.  
Do not reason with flesh and blood,  
To neglect any thing that's good.  
And if a motion do arise,  
That comes from Christ, it not despise.  
But yield obedience to the same,  
And do not count it any shame.  
Look not for an immediate call,  
But what is left common for all.  
Which is kept as a common store,  
To make thee rich though thou art poor.  
I mean the Scripture declaration,  
Of the right way of our salvation.  
Likewise account to us they give,  
How Christs flock did use to live.  
They do declare Gods peace is made,  
And how true peace it may be had.

Ecc1.12.1

1Sam.2.3

1Joh.4.

1 Cor. 1

38

Rev.22.1

Mat.28.2

Rom16.2

Mat. 4.2

21

Mat. 9.9

Luk: 9.6

1Thes5.1

Rev. 3.2

Act.26.1

Rom.1.1

Luk.16

20

Joh. 5.3

2Tim.3.1

Rom16.2

Act. 4.11

12

Act. 2.4

Eph. 5.1

Eph. 2.13

14

Rom. 5.2



CHAP. VIII.

**T**Hat you my children plain may find,  
 I shall endeavour to remind,  
 Joh. 1. 12 That you imbracing may obtain,  
 Joh. 6. 51 That bread of life that will remain,  
 The Scripture now I shall assign,  
 La. 53. 56 Wherein that you may call to mind,  
 Rom. 5. 6 What debt for us that Christ hath paid,  
 La. 53. 11 And what-upon him there was laid :  
 Which by the Scripture you may see,  
 Pet. 3. 18 Hee's charg'd with our iniquitie.  
 Heb. 10. 8 Not for himself but for our sin,  
 Col. 1. 12 That he a Body took to him.  
 Mat. 5. 17 And in that Body did Gods will,  
 Luk. 10. 19 And his requirements did fulfil.  
 Gal. 3. 10 And to that law did put an end,  
 Heb. 8. 7 Whilst man oblig'd did him condemn.  
 Gal. 3. 10 Because in duty man did fail,  
 Nought which he did could then prevail,  
 Luk. 10. 32 To satisfy and clear from sin,  
 Mat. 5. 10 Till Christ a Body took to him,  
 Mar. 5. 19 Who by his death did reconcile,  
 Eph. 2. 14 Poor man to God who was defil'd.  
 La. 31. 5 Thus peace is made as you may see,  
 Joh. 7. 37 That man might ever happy be.  
 Rev. 21. 17 And his salvation is proclaim'd,  
 Joh. 1. 12 To that end it might be obtain'd.  
 Luk. 11. 9 And if by faith men will receive,  
 God promiseth freely to give.



## CHAP. IX.

**M**Y children dear if you'l receive,  
 You must in God through Christ believe,  
 And by the word be born again,  
 Then sonship sure thou mayst obtain,  
 And those great blessings to receive,  
 Which God hath made promise to give,  
 Not only thee from sin to clear,  
 But farther mercy doth appear.  
 By sonship more there is rec iv'd,  
 Then is by worldly men believ'd.  
 There is the Spirit thee to guide,  
 And shews thee strength that will abide ;  
 The power of God for to protect,  
 Those which his Spirit doth direct.  
 Ther's Christ for thee to intercede,  
 And still thy cause for thee to plead.  
 Though Satan he would thee accuse,  
 And seeketh thee for to abuse.  
 Ther's Christ remains thy cause to clear,  
 Who before God doth still appear,  
 And unto thee will send supply,  
 When unto him by faith thou fly :  
 That whilst that here thou doth abide,  
 Thou stand'st accounted justifi'd,  
 And sin no more laid unto thee,  
 Then if thou hadst remained free.  
 Yea mayst thou with great confidence,  
 Still go to God without offence,  
 For grace to help and to remain,  
 If once true sonship thou obtain.  
 To crown your work and labour here,  
 This Saviour shortly will appear,

Joh. 1. 12

Joh. 3. 3

1 Pet. 1. 2

2 Cor. 6. 18

Act. 13. 39

Rom. 8. 15

Ecc. 1. 13

Joh. 16. 13

1 Pet. 1. 5

Joh. 10. 29

1 Joh. 2. 1

Rom. 8. 27

Rev. 12. 12

Heb. 7. 25

Heb. 4. 14

Joh. 16. 7

Heb. 6. 19

Rom. 4. 25

Rom. 5. 9

Rom. 4. 7, 8

Rev. 14. 5

Rom. 5. 1, 2

Ch. 8. 15

Heb. 4. 16

2 Tim. 4. 8

And Col. 3. 4

- Joh. 14. 3 And to himself will then receive,  
 Rev. 3. 21 And if thou truly do believe :  
 Joh. 17. 14 Where still with him thou shalt remain,  
 Luk. 22. 29 And in the Kingdom with him Reign :  
 Rev. 21. 4 Where no more sorrowing shall be,  
 &. 7. 17 Where from all pain thou shalt be free:  
 Rev. 12. 10 Where no temptations will be found,  
 Pal. 16. 11 But joy and comfort shall abound :  
 Job. 3. 14 Where wicked men will not thee wrong,  
 Neither in action nor in tongue :  
 Where Saran cannot thee beguile.  
 Nor any sin can thee defile :  
 1 Thes. 4. 17 Where thou shalt then thy maker see,  
 1 Cor. 13 And from him never parted be :  
 Col. 3. 4. Where Saints which now thou hast so lov'd,  
 Will not from thee at all be mov'd :  
 Mat. 25. 31 Where Angels faces thou shalt see,  
 And never from them parted be :  
 Rev. 11. 5 VWhere Christ his Saints and Angels be,  
 Injoy'd to all eternity :  
 Rev. 19. 3 VWhere Hallelujah they shall sing,  
 In prayes to the Heavenly King.

## CHAP. X.

- Luk. 24. 25 **M**Y children search and you may see,  
 26, 27 These things they may expected be.  
 Rem. 8. 17 And you may all these things obtain,  
 Eph. 2. 8, 9 And if true sonship you do gain.  
 Not any work of yours doth merit,  
 Rom. 3. 24 Nor perchase what you shall inherit.  
 Luk. 1. 2 32 But only grace doth freely give,  
 To those that faithfully believe.

Thus

*By Gods grace comes mans happinefs.*

15

Thus mayst thou see from first to last,  
The good you have is all of grace,  
The grace of God to man was shown,  
In Image made him like his own,  
In giving him such high degree,  
Above all others as we see,  
Providing all things that were fit,  
And causing all for to submit,  
That of all Earthly things he made,  
Supremacy man only had.  
Here's honour great and favour shown,  
As by the Scripture may be known.  
If we consider of mans fall,  
How God through grace to him did call,  
VVhen he by sin did go aside,  
And thought himself from God to hide.  
Yet God through grace poor man did mind,  
As by the Scripture we may find.  
And when he naked did appear,  
Through grace he did not leave him there.  
But Clothing better for him made,  
Then he himself already had.  
Yea when by law poor man stood cast,  
God did to him extend such grace,  
That he a promise to him made,  
Before he any Sentence had.  
VVhich promise made so far did reach,  
That God intends to heal the breach,  
VVhich sin had made and man defil'd  
God by rich grace hath reconcil'd.  
VVhich many ways it will appear,  
As Scripture lines will plainly clear.  
His purpose here for to be known,  
Darkly through offerings it was shown,  
The Sacrifices made appear,

1 Cor. 4. 9

Gen. 1. 17

Gen. 1. 28

Gen. 2. 9

Pfal. 8. 6

Gen. 3. 9

Gen. 3. 8

Gen. 3. 21

Rom. 5. 12

Rom. 5. 18

Gen. 3. 13

Gal. 4. 4

Rom. 5. 10

Lev. 16. 9  
verse. 21

What Exo. 12. 1

*Lxx. 20. 24* VVhat since to us himself doth clear :  
 VVhich if we understand the case,  
 VVill shew the Riches of his grace.

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## C H A P. XI.

*Gal. 4. 4* **G** Race doth appear and love extend,  
 That he in time his Son should send;  
*Heb. 2. 14* On him our nature for to take,  
*vers. 16* And in it suffered for our sake.  
*Ish. 63. 3* To make that whole which man had lost;  
*Heb. 5. 35* Himself was only at the cost :  
 That he should then indure such pain;  
*Heb. 12. 2, 3* That we should be restor'd again.  
*Rom. 4. 25* That he himself should justifie,  
*Rom. 5. 18* Poor man from sin that ought to dye.  
 Here's love here's mercy and rich grace;  
*1 Joh. 4. 1* The sin of man to overpass:  
 My children see this is not all;  
 Concerning grace we may recal.  
*Eph. 2. 2, 3* Consider when we first did act,  
 To God we had not much respect ;  
 But other things did more desire,  
*Jer. 2. 24* Then doing what he did require.  
*Luk. 15. 14* Like Prodigals how have we spent;  
 VVhat God for good to us hath lent.  
*Eccl. 11. 9* How have we spent our wits and time;  
 In pleasing of the fleshly minde.  
 And how much do we still delight.  
 To feed the fleshly appetite.  
*Luk. 15. 16* Yea on the husks how do we feed,  
 VVithout due sense what things we need.  
*Jer. 3. 8, 9* Thus from the Lord how man doth goe;

*Gods grace to man a sinner.*

17

And yet what mercy he doth show.  
To shew his grace for to recal,  
This is great mercy but not all.  
But by the Scripture we may see,  
That all Gods dealings gracious be,  
That he such love should now extend,  
To such poor souls as do offend,  
That if they will return again,  
How free he is to entertain.  
There former deeds shall be forgot,  
He all their failings out will blot.  
VVith righteousness he will Cloath,  
Them, which for faults themselves do loath.  
How doth the grace of God abound,  
To him thats lost when once he's found.  
The Son the Saints the Angels be,  
Rejoycing greatly this to see.

Act. 9. 1

Act. 9. 4

Jer. 3. 14

Luk. 15. 18

Act. 20

Jer. 23. 6

Rev. 7. 13

Luk. 15

24. 32

Luk. 15. 7

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CHAP. XII.

**R**eturn my children near and dear,  
That I this joyful voice may hear.  
And that you may partakers be,  
Of Gods rich grace that is so free:  
Which he calls to you to receive,  
And freely he'll unto you give.  
Your Saviour calls you for to come,  
Provision's made and there is room.  
For entertainment there is much,  
All this vain world affords not such.  
There's grace in mercy sin to clear,  
There's grace of comfort to appear:  
Grace of support thee to sustain,

Rev. 21. 17

Isa. 55. 1

Job. 7. 37

Mat. 22. 4

Heb. 8. 12

Joh. 14. 18

There's 2 Cor. 12. 9



18 *Great grace Promised to those that receive it.*

- Joh. 16. 33 There's grace of peace that will remain.  
Joh. 14. 27 There's grace of glory to bestow,  
Luk. 12. 32 Such as poor mortals cannot know.  
Joh. 10. 29 There's endless blessedness to be,  
That never can be took from thee.  
1 Cor. 2. 12 Thus by free grace it doth appear,  
Is all our good enjoyed here.  
And what henceforth to be bestowed,  
Luk. 22. 29 By grace is only to be known.  
So the beginning and the end,  
Luk. 12. 32 Its only grace that doth extend.  
1 Tim. 4. 5 Let our hearts then rejoyce and say,  
The good of grace its we enjoy.
- 

CHAP. XIII.

- Joh. 1. 13 **M**Y children Scripture doth declare,  
What persons new born Creatures are,  
And who they be are in this state,  
To which these promises relate.  
2 Cor. 6. 17 God promises to all doth make,  
1 Joh. 4. 1 That they of Sonship may partake.  
Mat. 22. 4 And on his part all is prepar'd,  
As by the Scripture is declar'd.  
1 Tim. 2. 6 Not want of Christ for thee to dye,  
Heb. 2. 9 And thee from sin to justifie.  
Rom. 5. 18 Not want of mercy to be shown,  
Tit. 2. 11 And if the day of grace be known.  
Joh. 5. 40 The want is will for to receive,  
Mat. 23. 39 The things that God doth freely give.  
Phil. 2. 13 Though power to will and power to do,  
God freely give and doth bestowe;



it. *Mans duty to improve time and means.*

19

But other things doth it restrain,  
And hinders man so to refrain.  
This will in practise for to put,  
Sometimes till door of grace be shut.  
That justice comes for to be shown,  
On those that mercy would not own.  
My children then perswaded be,  
That you the day of grace do see,  
That by God is freely bestown,  
That you may make it sure your own.  
And you by faith may that applye,  
Which Christ hath don to justifie.  
That which the former Saints enjoy'd,  
Which faithfully the Lord obey'd,  
You plain may see to be your own,  
What they enjoy'd by Scripture shown.

Luk. 14. 18

Mat. 22. 29

Luk. 18. 23

Joh. 12. 43

Prov. 1. 25

Luk. 19. 41

42

Heb. 3. 13

verse. 15

Rom. 5. 1

1 Joh. 3. 2

1 Joh. 4. 13

1 Joh. 5. 13

2 Cor. 5. 2

#### CHAP. XIV.

**B**Y the Scripture it doth appear,  
That they born of the Spirit were:  
And likewise of the water too,  
As Scripture lines to us do show,  
By Baptisme they did then put on  
The Lord and still did walk along.  
In what the Lord he did command;  
As plainly we may understand.  
Whose path is left for imitation;  
To us through every generation.  
That those which then declar'd new born,  
They were obedient to the form,  
Of doctrine which was preached then,

Joh. 3. 5

Rom. 6. 3

1 Pet. 2. 21

1 Cor. 11. 1

Phil. 3. 17

Rom. 6. 17

Rom. 16. 26

As

C

As Statute laws fort'h sons of men,  
 Gal. 1. 8 Wherein that they should then remain,  
 Cor. 11 Until our Saviour come again.  
 26 Thus if you search you now may see  
 1 Thes. 1. 6 What duty is requir'd of thee.  
 Joh. 6. 29 Not only sin for to dislike;  
 Psal. 37. 4 But in the Lord so to delight,  
 Psal. 1. 2 That what he saith you ought to do,  
 Psal. 119 You still must hearken thereunto.  
 77 The former Saints it doth appear,  
 Their path was thus in Scripture clear.

## CHAP. XV.

Gen. 6. 13 **N**oah we plain may understand,  
 Heb. 11. 7 Did build an Ark at Gods command :  
 1 Pet. 3. 20 Whereby that we may plainly see,  
 Both him and his saved to be.

Heb. 11. 8 Abraham did leave his native land,  
 To follow God at his command.  
 Heb. 11. 17 VVhen God bid him his Son to slay,  
 The Lord he did not disobey.

Mat. 4. 20 Peter and Andrew left their nets,  
 To follow Jesus in his steps.

Mat. 4. 21 James and John did Father leave,  
 To follow Christ we may perceive.

Mat. 9. 9 Matthew did leave taking of toll,  
 To follow Christ we may behold.

Zachew

*Examples of faithful Obedience.*

*Zachens* he made no delay,  
What Christ requir'd for to obey.

21  
Luk 19

*Samaritans* his word receive,  
They soon confess and do believe.

Joh. 4  
40, 41,

After Christs death it doth appear,  
His Servants did his mind declare.

And many Soules did it receive,

Who did repent and then believe,

Act. 2.

And were baptiz'd in Christs name,

Act. 2.

The Scripture doth declare the same:

Who then went on in Christs way,

Act. 2.

And stedfastly did him obey,

This was the path we then may see,

Act. 2.

Of those declar'd saved to be.

Thus may you see if you desire,

Mat. 1.

What Christ of men did then require,

15

Thus none from duty are set free,

Act. 10.

Although obtain'd a high degree:

48

And of the Spirit have receiv'd,

As by the Scripture is believ'd.

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CHAP. XVI.

**T**HUS former Saints they did obey,  
As Scripture lines do plainly say.  
Many Examples may be given,  
Which ought by all to be believen.

## EXAMPLE. I.

The first Example given then,  
 VVas the Church at *Jerusalem*;  
 Act. 2. 41 VVhich if the word you rightly take,  
 42 How they Church members then did make:  
 The word to them was then declar'd,  
 And they which then it gladly heard,  
 They did repent and then believe,  
 Upon which then they were receiv'd,  
 And admitted baptiz'd to be,  
 Act. 2. 44 As by the Scripture you may see:  
 VVhich stedfastly continued,  
 In fellowship and breaking bread.  
 For grace to help in their affairs,  
 They dayly sought the Lord with prayers.

## EXAMPLE. II.

*Samaria* we may perceive,  
 Act. 8. 12 That *Phillips* words they did believe:  
 VVhen he to those did then declare,  
 Of Christs Kingdom to appear:  
 VVhen he preacht to them Christs name,  
 They were Baptized in the same.  
 Both men and women we may see,  
 By *Phillip* then baptized be.

## EXAMPLE. III.

*Cornelius* and his called friends,  
 Act. 10. 33 VVhen *Peter* came for whom he sends.  
 The word of God of him to hear,

As by the Scripture doth appear.  
 Peter the same to them doth teach,  
 Which to the Jews before was preach:  
 And that it might fully be known,  
 That God he did the *Gentiles* own.  
 His Spirit he did then bestow,  
 On those as Scripture lines do show.  
 Yet water'd Baptisme is requir'd,  
 Though they so high had then aspir'd,  
 The holy Spirit to receive,  
 Which things are left for to believe.  
 Thus may you plainly Scripture see,  
 Believers baptisme for to be:  
 A thing the Churches then did own,  
 As by the Scriptures may be known.

Act. 10. 3

Act. 10. 4  
 46, 47, 48

Act. 8. 38

#### EXAMPLE. IV.

At *Phillippy* it doth appear,  
 A heart opened the Lord to hear,  
 Who then attended to the word,  
 By *Paul* was preacht she gladly heard.  
 And those with her they did obey,  
 And were baptiz'd Scripture doth say,  
 Yea afterward it doth appear,  
 The Jayler with his house did hear:  
 Who they requir'd for to believe,  
 Who to their words did credit give.  
 Who was baptiz'd with those he had,  
 The proof hereof is fully made.  
 Thus upon search it may appear,  
 That no young Infants that were there,  
 But such capable for to hear,  
 And to believe as doth appear.

Act. 16. 14

Act. 16. 32  
 33, 34

Act. 8. 36



### EXAMPLE. V.

2. 10 At *Coloss Paul* he doth declare,  
12 That they by baptism buried were  
With Christ into his death saith he,  
And that through faith they risen be:  
Which they that will may plainly see,  
That these believers needs must be.

### EXAMPLE. VI.

18. 8 At *Corinth Christ* as ruler chief,  
When once in Christ he had relief,  
And his house likewise did the same,  
They were baptiz'd in Christ's name.  
At *Corinth* plain it doth appear,  
Cor. I. 13 Many believ'd when they did hear,  
And were baptiz'd in Christ's name,  
The Scripture doth declare the same.  
And thus we plainly may perceive,  
By what account that *Paul* doth give:  
Cor. 12 The holy Spirit in that day,  
So led Souls forth for to obey.  
And if his sayings we do mind,  
This was the way the Saints were joyn'd.  
Their commendation he declares,  
As plainly unto us appears,  
Cor. II 2 That they the ordinances kept,  
And likewise did not *Paul* forget.  
But as delivered they were,  
Their practise then it did appear.

### EXAMPLE. VII.

1. 6. 3 At *Rome Paul* plainly doth declare,  
Into what name baptiz'd they were.

He



*Examples of faithful Obedience.*

25

He would them mind that death to sin,  
That they themselves profit therein.  
And that as sure as Christ was dead,  
There sins with him was buried,  
To all those Saints that faithful be,  
As by the Scripture we may see.

Act. 22. 16

EXAMPLE. VIII.

Paul having many Countries past,  
Did come to *Ephesus* at last:  
Who finding of Disciples there,  
As plainly to us it doth appear.  
He askt whether he had receiv'd,  
The Spirit since that they believ'd.  
They were baptiz'd it doth appear:  
As Scripture lines to us do clear.  
My children plain it doth appear,  
No Infants in these Churches were.  
Nor any member here was seen,  
But such as had baptized been.

Act. 19. 1,  
2, 3

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CHAP. XVII.

If you'll be led by Scripture light,  
Infants have there as little right,  
From thence that they baptiz'd should be,  
As to break bread that I can see.  
Sound reason you'll but little see,  
That Infants should Church members be.  
Since Scripture's silent of the same,  
Them to bring in is but a shame.

My children then have you a care,  
And ever in your path beware.

Rev. 22. 18 Nothing to worship you do add,  
Deut. 4. 2 But what from Scripture may be had.

## CHAP. XVIII.

### Confirmation.

**F**OR to confirm this blessed truth,  
That you it practise may in youth,  
2 Tim. 3. 15 So soon as light it doth appear,  
And God the same to you doth clear,  
I shall give you Scripture direction,  
Whereby you may have satisfaction.

### Affirmation.

Believers ought baptiz'd to be,  
As by the Scripture you may see.

To prove this truth which I assert,  
These following grounds I shall impart,  
To you that plainly you may see,  
Proofs from the Scripture plain they be.

### GROUND. I.

The first from Christ's own command,  
Mat. 28. 18 Wherein that you may understand,  
19 They were Disciples made to be,  
Mark. 16 Before baptiz'd as you may see.  
16

Such as were able to be taught,  
Before they in the Church were brought.

GROUND. II.

The second ground that I shall teach,  
Is what that the Apostles preach :  
Which is not meet for to forbear,  
But unto you for to declare.  
This doctrine *Peter* did begin,  
To preach to them were prickt with sin ;  
Which *Phillip* after doth declare,  
Unto the Eunuch will appear.  
This *Peter* he again did teach,  
When to *Cornelius* he did preach.  
*Paul* and *Silas* did preach the same,  
When in prison for Christ's name :  
And to the Goaler did declare,  
As by the Scripture doth appear.  
You may from hence this light obtain,  
Believers baptisme doth remain.  
And no other for to be us'd,  
And if the Scripture be perus'd.

Act. 2. 37

Act. 8. 30

Act. 10. 47

Act. 16. 26

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CHAP. XIX.

**B**UT that you further may enjoy,  
That light with you in Scripture may,  
I now shall you again remind,  
What practise I in Scripture find,  
That they which did the word receive,  
And *Peters* doctrine then believe,

In

- Act. 2. 41 In token they baptized be,  
 Act. 22. 14 That sin is cleans'd and they are free.  
 If you will now so search and see,  
 Upon right terms baptiz'd to be.  
 If you'll reap good by what you do,  
 Be sure the Scripture hearken too.  
 Mat. 28. 18 There's to be seen Christ's command,  
 From which you plain may understand,  
 Mark. 16 Therein his wisdom did think meet,  
 And none but such accounted fit,  
 Into his name baptiz'd to be,  
 But taught disciples as we see.  
 Act. 8. 12 If Saints examples you will mind,  
 Act. 2. 38 Its only such that you can find:  
 As by the Scripture doth appear,  
 Act. 9. 19 I'th Apostles time baptized were.  
 Rom. 12. 16 Therefore my children learn to see,  
 That you think not wiser to be,  
 Mat. 3. 15 Then Christ and his Apostles too,  
 And those which in their path did go.  
 Thes. 1. 6 Do not Imagen in your mind,  
 That you a better way can find,  
 Then former Saints they walked in,  
 Cor. 3. 19 Least it do prove to be your sin:  
 Mark. 8. 38 And you your self be brought to shame,  
 Luk. 7. 30 For not professing Christ's name.  
 Advised be for to obey,  
 Act. 17. 30 Repent of sin and not delay,  
 Believe in Christ that you receive.  
 Act. 2. 37 What he hath promised to give.  
 And be baptiz'd into his name,  
 Rom. 1. 16 And never of it be aham'd.  
 Joh. 14. 21 More comfort still you will enjoy,  
 Rom. 15. 4 As you believingly obey.  
 Cor. 1. 4

CHAP. XX.

**M**Y children learn to understand,  
Our Lord doth worship now command.

Joh. 4. 23

Although the law abollisht be,

Col. 2. 14

Yet men from worship are not free.

2 Cor. 3. 7

And whilst that you do it neglect,

Act. 2. 38

That good you cannot well expect,

Phil. 1. 13

VWhich you have promise to injoy,

Heb. 5. 9

If faithfully you do obey.

Act. 17. 30

Therefore consider well your state,

And what unto you doth relate.

And labour still to do an act,

Act. 3. 19

As you a blessing may expect.

Act. 22. 16

And if you Christs voice will hear,

Joh. 5. 25

True comfort then it will appear.

If you own him to be your head,

Eph. 5. 23

You must by him be governed.

Act. 3. 22

And in his house still for to be,

Tim. 3. 15

And if you would true comfort see,

Heb. 3. 6

Out of this Church you must not stay,

Rev. 22. 12

If a reward you would injoy.

Mat. 20. 3-4

Into his vinyard do retire,

And hee'l reward you with your hire.

No doubtful thought there need to grow,

But what is meet he will bestow.

But if you Idle will remain,

Mat. 20. 3

Expect not then for to obtain

Those things that he hath promised,

Gal. 4. 5, 6

To those are by his Spirit led.

Rom. 8. 14

Consider then your state in time,

17

Imbrace



Imbrace the light whilst it doth shine.  
Mat. 11. 28 Open your eyes that you may see,  
Come unto Christ and hee'll you free.

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## CHAP. XXI.

**C**Hildren these lines they may declare,  
To you what my principles are.  
And if the Scripture them do prove,  
It is your duty them to love :  
And me to follow in my path,  
And if my practice Scripture hath  
Phil. 3. 17 Fully confirm'd it is the same,  
Those had which did profess Christs name.  
1 Cor. 11. 1 Then follow me and if you see,  
A follower of Christ I be.  
And sure you may be to receive,  
VVhat he hath promised to give,  
1 Pt. 3. 32 To those which truly him obey,  
And walk faithfully in his way.  
Luk. 9. 23 And know you sure as you may see,  
Mat. 10. 38 VVhat Christs followers should be.  
And of what his true Church is made,  
The proof in Scripture may be had.  
1 Pet. 2. 5 Still living stones they ought to be,  
As by the Scripture you may see.  
Rom. 8. 14 Such as are by the Spirit led,  
And feed upon the living bread :  
Ioh. 4. 23 Such worshippers as spiritual,  
That do in truth upon him call :  
1 Pt. 2. 41 Such for his house are only meet,  
1 Pt. 3. 14 Yea they are such as he doth seek.



*The Scriptures the rule of practice.*

31

If Scripture rule that you do mind,  
Its only such that you will find.

Act. 2. 47

CHAP. XXII.

**T** Here is account that we must give,  
Unto the Lord how here we live,  
That Jesus Christ may it compleat,  
Let us his sayings not forget;  
But so to hear as to obey,  
If we would see his face with joy.  
My children this I to you leave,  
And unto you account do give,  
Of what I do believe and act,  
That in your way I may direct:  
And set some marks that you may see,  
The same in Scripture written be.  
The only rule our minds to sway,  
Is what the Scripture writings say.  
And if from thence that you do vary,  
You will be subject to miscarry.  
If you'll give credit unto men,  
That's leading you away from them,  
To worship God in any path,  
That from Christs flock no pattern hath:  
Let men or Angels it declare,  
Your duty is them not to hear.  
And know there work will not abide,  
When it shall come for to be try'd.  
These things considered in my heart,  
Made me in youth for to depart:  
And leave the broad way of the nation,

Rom 14. 12

Heb. 5. 9

Joh. 5. 29

Isa. 8. 20

Joh. 5. 39

Gal. 6. 16

Rev. 22. 19

Mat. 15. 1

Mark. 7. 13

Phil. 3. 17

Gal. 1. 8

1 Cor. 3

12

Mat. 7. 13

Although

Although it was most in fashion,  
 My relations did forsake,  
 And with them I would not partake.  
 And they some threatnings me did give,  
 Because that I could not receive,  
 For to rule me my path to sway,  
 Which Scripture writings did not say.  
 And I through grace was made to see,  
 That needs implicet I must be.  
 If unto them I could adhere,  
 In what Scripture did not declare.  
 As you my children plain may see,  
 VVill Worship and Idolatrie,  
 Is that which men they do command,  
 Although they do not understand:  
 That Christ or his whom he did send.  
 The same allow'd or did commend;  
 Or by Scripture required be,  
 Such is gain or Idolatrie.  
 If God he will require one day,  
 Wherefore did you these things obey:  
 It us concerns duty to see,  
 And by whom it required be:  
 Least we by him come under blame,  
 Because he not required the same.

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### CHAP. XXIII.

**C**hildren consider of the time,  
 Wherein that you your being find.  
 And if you'll search what Scripture says,  
 You'll find these be the latter days.

And perilous that they will be,  
As by the Scripture you may see.  
Although some freedom is enjoy'd,  
It's not on such foundation laid;  
As we may think long will remain,  
If Scripture light we do obtain;  
But to expect great alteration,  
Though present peace be in our nation.  
The Scripture doth to us declare,  
Great alteration will appear.  
If we look back but few years past,  
And in our minds up things do cast.  
Therein we plainly may behold  
VWhat by the Scripture is foretold,  
That in their day should come to pass:  
VWhich if we do think of the case,  
They farther unto us declare,  
VWhat to be expected are.  
By Scripture plain you may behold,  
The love of many waxing cold.  
Iniquity for to abound,  
As in our days it may be found.  
Yea many that have itching ears,  
Though Scripture rule it not declares:  
That such worship God doth approve,  
VWhich we are so inclin'd to love.  
But few that worship do receive,  
VWhich Christ and his did for us leave;  
But in the Kingdom of the beast,  
The Saints for it must be oppress'd;  
VWhich upon search it may be found,  
How misterous it doth abound.  
How high how low in ages past,  
Satan hath vaild and overcast.

2 Tim. 3. 1

2 Pet. 3. 3

Joh. 16. 2

Phil. 3. 12

Mat. 24

Mat. 24. 7

Mat. 24. 12

2 Tim. 4. 3

Rev. 13. 4

Joh. 4. 23

Rev. 13. 6, 7

Rev. 17. 9

2 Cor. 11

And 14

And clouded light that would appear,  
As Scripture lines to us may clear.

Rom. 13. 16 Sometimes mens edicts must be taught,

Rev. 13. 4 And nothing else it must be brought,

For men in worship to practise,

But as the whore and beast devise.

And those that then they will not bow,

Though they in conscience know not how.

Rev. 12. 17 Must be exposed unto the flame,

As on record we find the same:

Which in the Kingdom of the beast,

Is what by Scripture is exprest.

## CHAP. XXIV.

Rev. 14. 9 **C**onsider of the danger great,  
Of those that hand unto will set:

10

And unto that for to conform,

VVhich Scripture light against hath born.

Rev. 17. 14 By constant search we may behold,

VVhat filth is in the cup of Gold:

And how it hath defil'd the nations,

Rev. 17. 5 Through its accursed bominations:

To which ther's left us Scripture store,

Chap. 15 To prove that shee is but a whore,

Rev. 17. 7 VVhich holds this Cup still in her hand,

As plainly we may understand.

Although Christ's Spouse shee doth declare,

Her self to be 'twill not appear.

For shee owns not him for to be head,

In all things to be governed.

Rev. 17. 15 But takes upon her to command,

Both

Both Kings and great ones of the Land.

Rev. 18. c

And into fellowship doth take,

Such as our Saviour do forsake.

Both small and great ther's none but shee,

Rev. 13. 16

Will own Church members for to be.

And if that they will but pertake,

Of her edicts which she doth make,

She would perswade that she can free,

From all sins which committed be.

And thus she sits in Christs place,

Which much his honour doth disgrace ;

But ther's a day that will be found,

Rev. 9. 16

When suddenly she shall come down.

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CHAP. XXV.

**B**Y Scripture plain it doth appear,  
What troubles great there will be hear.

Luk. 21:26

That few those things they will escape,

Mat. 24, 9

Which to the outward man relate.

Though troubles at Christs house begin,

iPet. 4: 17

Yet troubles in the world will end.

If to Christs flock hard things betide,

Heb. 10. 27

How will the world those things abide,

Which Scripture writings do declare,

And for to be expected are,

On those that not obey Christs name,

2 Thef. 1

Though they requir'd to do the same.

8, 9

But here a little for to stay,

And to declare what Scriptures say.

That will befall the outward man,

In the days that are now at hand.



- at. 24. 7 How the nations to war are set,  
Which will produce such troubles great,  
As those unborn may come to feel,  
What is incur'd by th' Sword of steel.  
Which upon search expect no less,  
Then to be brought to great distress,  
By famine pestilence and sword.  
And if for it you'll take Christs word,  
By reason these things do prevail,  
The hearts of men in them will fail.  
Luk. 2 1. 26 And many fears their minds will throng,  
By thoughts of what is coming on.
- Rom. 9. 2 The sober hearts doth weep and wail,  
Heb. 12. 15 To see how Satan doth prevail.
- Tit. 1. 15 How men by him are much beguil'd,  
Jam. 3. 6 And how their Conscience is defil'd.
- 1 Cor. 11 14 How much he strives to cloud the light,  
Which in our days have shin'd so bright.  
Far greater light of late was shown,  
Then was to our forefathers known.
- Eph. 6. 11 But in this time of light and peace,  
How much doth Satans will increase,  
Rev. 11. 12 To draw mens hearts away from truth,  
My children dear take in heed in youth.
- 1 Cor. 11. 3 That you be not by him deciev'd,  
Luk 21. 39 And of true comfort so bereav'd,  
2 Tim 2. 16 Knowing much danger you are in,  
Through him to be deceiv'd by sin.  
I would some marks in your way set,  
Hoping that you will not forget:
- 1 Pet. 5. 8 But so that you them dayly eye,  
As you those dangers may espye,  
Heb. 3. 12 Which by the Scripture you may see,  
The former cautions given be,

*Cautions against Satans temptations.*

37

To those whilst here their time did spend,  
That they might have a blessed end;  
That is my aime in what I write,  
Unto your path to be a light.  
That though from you I taken be,  
You may true comfort come to see.

Heb. 3.

1 Joh. 5.

Rev. 2.

Phil. 1.

Rev. 14.

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CHAP. XXVI.

**M**Y children have a care of pride,  
Whilst in this world you do abide.  
And learn your selves always to see,  
Then surely you will humble be.  
Consider who it was you made,  
And from whom you a being had.  
And how oft you do him offend,  
Which you into the world did send.  
You may behold and plainly see,  
Ther's cause that you should humble be.  
Consider what by sin you'r made,  
What shame by it that you have had.  
And if you search it is most clear,  
Your shame when naked will appear.  
Consider then and you'l espye,  
Your selves are in deformity.  
Consider then how under blame,  
If you should glory in your shame.  
What reason then can mortals see,  
But that we still should humble be,  
What is it then exalts the mind,  
And doth the understanding blind:  
That whilst poor mortals her

Jam. 4.

Luk. 13.

Lam. 3.

Gen. 1.

Jam. 3.

Rom. 3.

Rom. 5.

18

Gen. 3.

Phil. 3.

2 Cor. 4.

They should exalted be with pride.  
Think thou of the beasts of the feild,  
How they to thee do cloathing yeild.  
Consider of the earthly friend,  
Thee to sustaine her aide doth send.  
A nurse to thee she doth remain.  
Thee in thy wants for to sustaine.  
What is it thou hast yet in thought,  
But from some other hath been brought.  
Hast thou fine cloathing now to wear,  
Think from whose skin thou didst it tear.  
Hast thou fine linnen white and clean,  
To whom hast thou beholding been.  
Hath not the earth been here thy friend,  
These Ornaments to thee to send.  
Hast thou got on the worms pastime,  
Which doth make thee in honour shine,  
When thou art cloath'd with Silk aray,  
Its but worms cloth thou dost enjoy.  
Consider then and you will see,  
Ther's cause of much humilitie.  
Shouldst thou bedeck thy self with gold,  
How canst thou now thy self behold.  
All things which now so glorious show,  
If thou thy self for them dost owe.  
They borrowed be as may be known,  
To thee are lent they'r not thy own.  
Consider then and you may see,  
Ther's cause that you should humble be.

CHAP. XXVII.

**H** Ath God on you wisdom bestown,  
 Consider you are not your own.  
 You had in bondage been exil'd,  
 If mercy had not on you smil'd.  
 Your debt of charge for to defray,  
 All that you had it could not pay.  
 It's only mercy and Gods grace,  
 Through Christ his Son to overpass,  
 And unto you to send supply,  
 Else you had been in misery.  
 Consider then if you not see,  
 Ther's cause of much humilitie.  
 But that I farther may you warn,  
 That pride of heart do not you harm,  
 Consider what was the first sin,  
 Wherein the Angels did begin.  
 They in dislike their dwellings left,  
 So of all good themselves bereft.  
 Our parents wiser for to be,  
 Then informed innocency,  
 Did bring on them apparent shame,  
 Besides just and deceived blame.  
 Yea open lay to justice due,  
 But God did then his mercy show,  
 Man to redeem who then was lost,  
 Himself was only at thee cost.  
 So that my children you may see,  
 No cause but we should humble be.

Ezek. 16. 2

Joh. 1. 16  
 1 Cor. 5. 20

Gen. 1. 11  
 Jude. 6

Gen. 3. 8

ver. 10. 15  
 17

Isa. 83. 5

1 Pet. 1. 1

D 3

CHAP.

AN H

CHAP. XXVIII.

- M**Y children much it doth me dread,  
Hearing how you may be misled.  
If you should walk in the broad path,  
Where Satan many snared hath,  
Rom. 6. 21 By their compli-ance unto sin,  
What judgment have they plunged in.  
Eph. 4. 19 In vices walking for to live,  
20 Themselves in lusts allowance give.  
Gal. 5. 19 The crying sin of this our nation,  
20, 21 For vengeance of no alteration.  
Gen. 18. 20 And if you should with them partake,  
Heb. 3. 12 And so the living God forsake.  
Rom. 1. 18 Woe woe would be your portion sure,  
Rom. 2. 5 When that Gods wrath you will incur.  
My children have a special care,  
Prov. 7 That in your path now still beware,  
That you all company forbear,  
Where you may apprehend a snare,  
Remember *Joseph* when intis'd,  
His Mistri's counsel he despis'd.  
Gen. 39. 9 The fear of God before his eye,  
Made him her purpose to denye.  
He would not be beguil'd by sin,  
For to offend the Lord his King.



CHAP. XXIX.

**L**ET *Josephs* path a pattern be,  
To you of love and clemencie. Gen. 45. 4  
And if God do on you bestow,  
Of earthly things, your places know,  
Remember those that are in want, Gen 45. 7  
Them to relieve and not to vaunt  
Your selves, because you have some store, 8, 9, 10  
Know it's not lent to you therefore.  
But pity to your fellows show, Job. 6. 14  
And to others if want they know.  
Spare some-what, if you objects see,  
Of pity in their miserie, Prov 19. 17  
Let your compassion so extend,  
To them of what God doth you lend, 1 Pet. 3. 8  
As you a blessing may receive, Heb. 10. 34  
From him who freely doth us give, Rom 11. 12  
Mind not great things to feed your lust,  
And in the Lord still put your trust, Prov 10. 36  
And lawful means do not refuse, Prov 13. 11  
But lawful things lawfully use, Eph. 4. 28  
As you a blessing may obtain, Eccl. 4. 9  
From him who's able to sustain. Psal. 1. 2

CHAP. XXX.

**B**E sure you do not disagree,  
But live in peace and unite. Gen. 45. 24  
Psalm 133.

*Exhortations to Concord.*

- ph. 4. 2 Although some difference may be found,  
 chap. 6. 9 Be sure let love in you abound.  
 Thes. 3. 12 That you still seek each others good,  
 & 17. 26 As knowing you'r made of one blood.  
 Pet. 1. 18 Knowing one price did you redeem,  
 Let love in you be always seen.  
 Rom. 5. 8 Did God his love to us commend,  
 When we averst let love extend,  
 vers. 10 To those which yet enemies be :  
 Rom. 12. 20 If you with comfort God would see,  
 1 Cor. 4. 7 Consider one anothers case,  
 Eph. 2. 5 Mind still the difference is free grace.  
 Eph. 3. 7 If God have more on thee bestowed,  
 It was his gift before thy own.  
 Rom. 11. 18 Boast not because thou did'st receive,  
 Eph. 2. 9. But freely unto others give.  
 Eph. 1. 12 And always mind his prayse to show,  
 1 Pet. 1. 7 From whence the good thou hast doth flow.  
 1 Cor. 7. 24 Remember still and not forget,  
 Heb. 12. 1 The place wherein God doth you set :  
 Gal. 6. 16 That you your duty so observe,  
 As never from the rule to swerve.  
 Exo. 20. 12 Your duty to your parents know,  
 Col. 3. 20 And labour it to them to show.  
 Jud. 11. 36 And by obedience so submit,  
 Eph. 6. 12 As Scripture lines injoyne to it.  
 Jer. 35. 14 Mind always love and due subjection,  
 Luk. 2. 31 According to Scripture direction.  
 Col. 3. 22 And if your servants come to be,  
 23, 24 Mind still your selves in your degree:  
 Eph. 6. 5, 6 To your own masters precepts yeild,  
 Know it's his duty you to weild.  
 Tit. 2. 9 If he require things to your pain,  
 Perversely answer not again.

*Dutys of Servants to Masters,*

And if that he do froward prove,  
Do you your Service perform in love.  
Consider still to do an act,  
As you a blessing may expect.  
When your master doth not you see,  
Remember diligent you be.  
Know there is an all seeing eye,  
Which all your actions doth espye,  
Then with good will do it perform,  
As you your place may still adorn.  
Know you your selves and I not fear,  
But in your place you will beware.  
In all places where you are set,  
Your duty you will not forget.  
Mind still to walk to act and be,  
As you a blessing still may see.  
Have you a care to use no more,  
Then God allows you for your store.  
Be careful if you be in need,  
Not for to steal your wants to feed.  
But rather with industrie,  
Your needful wants for to supply.  
And if you need to use a friend,  
Mony or Goods to you to lend:  
Be sure observe to keep the day,  
That you do promise him to pay;  
Or favour beg to be so kind,  
For to give you a longer time.  
When it's you lent be sure to know,  
That for the same that you do owe.  
Let care and diligence be shown,  
To pay and know it's not your own.

1 Pet. 2. 18

Mat. 8. 9

Col. 3. 24

Act. 10. 7

Col. 3. 25

Col. 2. 22

Eph. 6. 6

Gal. 6. 16

2 Thef. 3. 12

Heb. 3. 27

2 Thef. 3. 8

Eph. 4. 24

Act. 20. 34

Mat. 37

Rom. 13. 8

Pfal. 37. 21

EXO. 22. 14

## CHAP. XXXI.

- M**Y children I do farther you advice,  
 That in all things you tend to my direction,  
 And that my counsel you do not despise.  
 But them to place always in your affection.  
 And whilst that you are in your single state.  
 Labour to practice what is your concern,  
 Mind every thing that doth to you relate,  
 So that your duty you may truly learn.
- Pfal. 119. 9** Remember still the Scriptures for to read,  
 And it's instructions carefully peruse.
- Joh. 5. 35** Know ther's sufficient you always to lead.  
 36 If that it's counsel you will not refuse.
- 2 Tim. 3** There you are counsel'd God for to remember.  
 15, 16
- Eccl. 12** Betimes in youth before the evil day:  
 That your first fruits unto him you do render.  
 Think of in time and do not make delay.
- Luk. 14. 20** Know many snares this outward man attends,  
 As persons do grow up to riper years,  
 Whereby they often do the Lord offend.  
 As by the Scripture unto us appears:
- Mat. 13. 22** Now whilst you are plac'd in a single state,  
 You have more freedom for to be employ'd.  
 In things of God which do to you relate,  
 Then may hereafter for to be enjoy'd:  
 If you should chance a married state to choose.
- 1 Tim. 5. 8** Some duties then to you will more appear,  
 Which most times proves to be the state of those.  
 We may observe whilst they are placed here.
- 1 Cor. 7. 33** Now your concern is chiefly but for one,

Which

*Rules of direction in choosing yoak fellows.* 45

Which your ingaged primely to provide,  
But then your duty is for every one,  
Of all yours which do still with you abide.  
But if necessity doth you constrain,  
That herein you your selves cannot content,  
The Lord be Marriage did once ordain,  
One end was fornication to prevent.  
That other ends you duly may receive,  
Which God affords unto a married state,  
In writing here some rules to you I leave.  
Which for our guide the Scripture doth relate,  
Unto you all I now would leave direction,  
That if you change the state that you are in,  
That you may not at all place your affection.  
On such as may prove for to be your sin.  
Know that by what I have to you declar'd,  
Your states not safe till you are borne again,  
And you i'th practice which of old appear'd.  
Those walked in which Christs love obtain'd.  
If this be truth you plainly may perceive,  
It you concerns timely for to obey,  
That you repent and truly do believe.  
If you do think Christs kingdom to enjoy.  
And if your duty thus see to be found,  
As by the Scripture you may truly see,  
If you expect true comfort to abound.  
Such only your yoak fellows still should be.  
If you expect an answer to your prayers,  
I'th Gospel ye should be a unitie,  
Yea you united still as fellow heirs.  
Of Christs kingdom which reveal'd will be.  
And if you should not thus place your affection,  
As chiefly aiming at the better thing,  
I know you will incur such great distraction.  
As in your path will prove to be your sin. CHAP.

1 Cor. 7. 2

Eccl. 7. 26

Joh. 3. 5

Heb. 3. 7, 8

Act. 17. 30

Act. 3. 19

1 Cor. 7. 39

1 Pet. 3. 7

1 King. 11

3  
Deut. 7. 3



CHAP. XXXII.

**Y**EA if you seek to know Scripture declares,  
How many persons they have met with snares;  
Which choose them Mates and set Gods word at  
What disadvantages that it hath brought. (nought  
Let us consider of the former day,

Gen. 6. 2 Before the flood how men did go astray.  
The sons of God, the Scripture doth declare,  
Did choose them Wives because that they were fair.  
But did not heed how equal was their choyce,  
Nor yet obedience to their makers voyce.

Gen. 6. 6 Which if the Scripture that we do believe,  
This act of man Gods Spirit much did grieve,  
That God he did both man and beast destroy,  
And sent a flood that swept them all away.

*Esau* did disobey the Lords command,  
And took him wives of the Land of *Canaan*.

Deut. 7. 4 VWhereby that then his parents grieved be,  
Gen. 28. 7, 8 Yea he's profane as we by Scripture see.

Gen. 27. 47 Yea he's profane as we by Scripture see.  
Jud. 12. 16 *Sampson* by loving of a *Dalilah*,

Jud. 16. 4 Lost both his eyes that he no light then saw.

119  
Jud. 16. 30 Yea lost his strength which so much did excel,  
All other men which upon earth did dwell.

Yea lost his life by his unequal snare,  
By *Dalilah* all these things procured are.

Deut. 17. 11 Yea *Solomon* that was the wisest man,  
Outlandish women we may understand,

King. 11. 3 In his old age did draw his heart away,  
And from the Lords command did goe astray.

Yea

*The Benefit of unity in good things.*

47

Yea great confusion came to Israel,  
As Scripture lines they unto us do tell.  
Neh. 13. 23  
Confus'd in language and likewise in mind,  
Mal. 2. 17  
As by the Scripture we may plainly find,  
Their children which their wives to them did bear,  
Ezr. 10. 12  
Must be disowned as it doth appear.  
Their wives which they unto themselves did choose,  
They with their children they must likewise loose.  
This reformation we may plainly see,  
Perform'd when they came from Captivitie.

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CHAP. XXXIII.

**M**Y children now if Scripture light you'll heed, Amos. 3. 2  
How can two walk except they be agree'd. Mat. 6. 9  
How can they pray our father and agree,  
I'th things they want if not a unitie.  
Yea how much doth it prayers still prevent, 1 Pet. 3. 7  
If with one heart that they do not consent.  
Consider then my children for to see,  
None for to choose but such as still may be,  
Helpful unto you in the greatest thing,  
And unto you may always comfort bring.  
If you own Christ and truly him obey,  
I know you'll heed what he and his do say.  
Then your choyce will be only in the Lord,  
And still agree to his revealed word: 1 Cor. 7. 39  
Which by his servants which by him inspir'd,  
You will I know do what by them requir'd.  
My children then be watchful to be found,  
Still in that place where comfort may abound.  
Though you be poor or though your house be mean,  
Be

prov. 31. 30 Be sure be watchful keep the conscience clean.  
 Let not vain beauty nor the worldly coyn,  
 Steal your affection to insnare your mind.  
 Any to those but such as you may see,  
 With a good Conscience still it will agree.  
 And that a blessing still you may expect,  
 These lines I leave that I may you direct.

## CHAP. XXXIIII.

**K** Now you the place of Husband should be se  
 As guide or governour do not forget.  
 Eph. 5. 23 So for to rule as government should sway,  
 Josh. 24. 15 And those he hath should always him obey.  
 Gen. 18. 19 So that a pattern he may always be,  
 Deut. 32. 46 Of righteousness that others it may see.  
 Tit. 2. 7 Let love always in your place seated be,  
 1 Tim. 5. 8 That from all bitterness you may be free.  
 Col. 3. 19 Let equity and justice so be don,  
 1 Cor. 7. 16 As those contrary may by you be won.  
 1 Tim. 5. 8 Let diligence still in your place be shown,  
 Them to provide for your's which for, you own.  
 And do not let your minds abroad to roame,  
 To Gad abroad when you should keep at home.

Col. 3. 18 The place of wives it is to be subject,  
 Unto the precepts Husbands do direct.  
 Eph. 5. 22 As Christs Church is rul'd by Christ her head,  
 24 So wives by Husbands should be governed.  
 It you concerneth so to make your choyce,  
 Tit. 2. 5 As you may subject to your Husbands voyce.  
 And know of old that women us'd this way,

*The duty of Husband and Wife.*

49

*Sarah* of old the *Abraham* did obey,  
Yea so much honour she did him afford.  
She thought no shame him for to call her Lord.  
*Rebekah* likewise she did hide her face,  
And she subjection then thought no disgrace,  
Yea many others we may plainly see,  
Their Husbands honoured in a high degree.  
Their practice *Peter* doth the saints remind,  
To that end that all women might incline.  
To due subjection in their called place,  
To do their duty and think't no disgrace.  
My children then have always in your thought,  
To Scripture rule that your mind should be brought  
And in your choosing for to joyn with none,  
But those whose government that you may own.  
If Scripture rule you'll take for your direction,  
The womans learning should be in subjection.

1 Pet. 3. 6

Gen. 24. 56  
65

Gen. 31. 16

1 King. 16  
16

1 Pet. 3. 9

Gal. 3. 6

1 Cor. 14  
33

Eph. 5. 22  
33

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CHAP. XXXV.

**Y**E A the great rule plac'd in the firmament,  
You may behold always such government.  
As all inferiour lights they subject be,  
Unto the Sun in all his rule we see.  
And unto us it plainly doth appear,  
No light by'th Moon receiv'd as seemeth clear.  
But from the Sun that first she it receives,  
Before to us that she her light then gives.  
Much more I might declare that you may see,  
How right in rule and government should be,  
Mans ruler chief a King in some degree,  
For to dispose of things in's familie.

Gen. 6. 6

Prov. 8. 29

Gen. 3. 16

The

The Scripture the great charter wherein lyes;  
 The borders of his rights and's liberties.  
 His statutes there he plainly may behold,  
 How by occasion them he should unfold.  
 And be a dread to those that go astray,  
 And are not heeding it for to obey.  
 Yea for a prayse he likewise is to those,  
 Which to right rule and government do close.  
 Thus may we see Gods wisdom very great,  
 That to all things he made he bounds did set.  
 The Sea with waves though it move to and fro,  
 Out of it's bound or compass doth not goe.  
 The Sun and Moon and Stars do all agree,  
 To keep them compass as we dayly see.  
 The Stork the Crane the Swallow and Cuckoe;  
 Observe their time convenient for to goe.  
 The p smire likewise and the feeble Ant;  
 To time observe for to supplye their want:  
 Job. 38. 15  
 Jer. 15. 22  
 Job. 33. 33  
 Jer. 8. 7  
 Prov. 30  
 15. 16. 6

## CHAP. XXXVI.

**M**Y children have a care that men may see:  
 And equal draft where you may yoked be  
 And if you'l credit what Scripture hath spoke;  
 Ther's many tyes compared to a yoke.  
 Christs commands we plainly may espye,  
 Are cal'd a yoke whereby that he doth tye;  
 His followers together in a band,  
 Whereby that plainly we may understand.  
 That any Soul that from his rule will vary,  
 They will be very snbje & to miscary.  
 From him such tyes to mankind doth remain;  
 Mat. 11. 28  
 Mat. 7. 26  
 Jam. 1. 22  
 Mat. 28. 20



*Scripture byer Obligations.*

32

Of rules and government, for to restrain  
Their mind and practice from the thing is ill,  
And them to draw to his appointed will.

Mark. 16  
15, 16

Marriage is called a yoke whereby,

That man and wife together it doth tie;

Rom. 7. 2

And they by it are coupled so together;

1Cor. 7. 11

Till death depart they may not part from other.

39

But whilst they live they always should agree;

So for to live in peace and unitie;

As equally that they may draw together;

As none draw back to keep the rights from either;

Service to men, a yoke, it is declar'd;

1Tim. 6. 1

Which ye men ought duly for to regard,

Whether unto the government of Kings,

Rom. 13. 1

Or unto Magistrates inferiour things;

Or unto masters we may plainly see;

A due subjection rendered should be;

Yea unto parents it doth you concern;

That you your duty carefully do learn;

Eph. 6. 1, 2

Because a promise unto it is joynd;

And if your duty you do duly mind;

Yea Wives to Husbands they should subject be;

Eph. 5. 23

As by the Scripture you may plainly see;

Then see you still do mind your due relation;

1Cor. 7. 24

As providence disposeth of your station;

Thus if you learn your duty for to see;

And only that by you still practic'd be;

You may true peace in every state obtain;

Gal. 6. 16

That you are in whilst here you do remain;

And in the end of these your earthly days;

2Tim. 4. 6

Come to assurance of eternal joys;

7, 8

Which when posselt will such great comfort flow;

1Cor. 2. 19

As mortals here those none doth fully know.

## CHAP. XXXVII.

**M**Y children knowing many snares,  
 In our days frequently appears,  
 I think it meet warning to give,  
 That them you shun whilst here you live.  
 Consider of the common snare,  
 By which that men deceived are ;  
 How Satan strives mens minds to sway,  
 That they Gods word do not obey.  
 How did he our first parents sway,  
 And caused them to disobey,  
 With pleasant fruit, though it forbid,  
 How was the snare from them so hid,  
 That he their minds did much disguise,  
 Perswading them they should be wise ;  
 Gen 3 How *Adam* would excuse his sin,  
 On her that God had gave to him.  
 Yea how would *Eve* her self then clear,  
 As by the Scripture doth appear,  
 The Serpent he beguiled me,  
 To eat of the forbidden Tree.

## CHAP. XXXVIII.

**M**Y children I would you remind,  
 What persons I in Scripture find,  
 That have indeavoured for to lay  
 Their faults when they did go astray,

Upon

*Sin extenuated by Persons.*

5

Upon some others to help to bear,  
Their burden, and themselves to clear;  
Or else to put some specious name  
Upon their sin to hide their shame.

We *Aarons* words may not forget,  
The people are on mischief set.

EXO. 32

How *Ahab* would his sin expel,  
*Elias* troubleth Israel.

1 King.  
17

*David* did seek his sin to smother,  
The Sword slayes one as well as other.

2 Sam. 1  
25

Old *Israel* they did rebel,  
Where *Moses* is we cannot tell.

EXO. 32. 1

The Patriarks excuse to say,  
Some wild beast *Joseph* did destroy.

Gen. 37

The fruitless Servant doth report  
His Master's hard, and doth retort.

Mat. 15. 12

*Pilate* this refuge doth espye,  
Let Christ's blood upon you lye.  
Although in judgment seat he stands,  
To clear himself hee'l wash his hands:

Mat. 27. 24

The Priest the sin on *Judas* laid,  
Because his maker he betray'd.

Mat. 27. 4

King *Saul* he *Samuel* doth blame,  
Because that he no sooner came;  
His Sheep and Oxen spares to slay,

1 Sam. 13  
11  
1 Sam. 15  
15

4 *Pharisaical righteousness too short of happiness*  
To offer, and doth disobey:  
And Gods command he doth despise,  
To offer them in Sacrifice.

How many shifts men do espye,  
Themselves to clear and justifie.

Luk. 18. 11 The Pharisee says all is well,  
Himself to clear, says, I excell,  
The Publican a sinner is,  
I hope my state is not amiss,  
When others sins men can espye,  
Themselves to clear and justifie.

My children learn in time to see,  
How this with Scripture doth agree.  
Let's see if all his righteousness,  
Wherein that he himself doth bless,  
Can satisfie or clear from sin,  
Or justifie the state hee's in:  
Though he himself says, it is well,  
The Publican I do excel,  
Yet whilst no farther he doth go,  
You may perceive it is not so,  
As in his mind he doth conceive,  
If Christ's word we do believe;

Mat. 3. 20 By whom account to us is given,  
They must exceed that enjoy Heaven.

Luk. 9. 24 Thou must thy self learn to deny,

Act. 17. 30 Repent of sin, and from it fly.

Phil. 3. 8 Disown the right the law doth give,

Gal. 2. 19 And not to think by it to live.

And not thy self for to compare,  
To those that vicious walkers are.

2 Cor. 10

12

Luk. 18. 12

Thou must have faith Christ to apply,  
Thy Soul by it to purifie.

Gal. 3. 11

1 Tim 6. 12

By love this faith for to declare,  
What Christ of us requireth here.

Gal. 5. 6

Jam. 2. 20

By the new birth be born again,  
In Gospel duties to remain.

Joh. 3. 3

Heb. 10. 23

This upon search we plain may see,  
That they of Christ required be.

Which they that happinefs do mind,  
Ought thus to seek so as to find.

1 Pet. 1. 9

Which upon search it may appear,  
The Pharisee walketh not here.

Gal. 3. 12

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## CHAP. XXXIX.

**M**EN which inclined are to pride,  
This refuge find their sin to hide,  
And they for to excuse their sin,  
Say handfomness is a comely thing.

My children I would you forwarn,  
That pride of heart may not you harm.  
Some things which men say comely be,  
Have you a care from them to flee.

Psal. 10. 3

Obad. 3

Costly attire do you not wear,  
Feed not your Lust, it something spare,  
Where objects be that are in want,  
On them bestow where cloathing's scant.

1 Tim. 2. 9

1 Cor. 10. 6

Rom 12. 13



3. 1 *Adam* and *Eve* they did provide  
 Fig-leaves at first their shame to hide.  
 n. 3. 21 But God through grace for them did care,  
 Providing Skins for them to wear.  
 p. 13. 15 Remember then, if cause you find  
 By rich attire, to prompt the mind.  
 ov. 6. 17 Besides if proud, you may expect  
 l. 2. 12 The living God will you reject.  
 al. 4. 2 Although thy mind exalted be,  
 Yet know that he can humble thee.  
 m. 4. 6 And surely he will thee abase,  
 Pet. 5. 5 When to the lowly he show's grace.

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## CHAP. XL.

**T**HE Drunkard he his sin would clip,  
 And lay it on good fellowship.  
 Yea on his fellows he will lay  
 The fault that he so long did stay.  
 Vain words much leading to miscarry,  
 On their allowance to be merry.

But though that they it thus excuse,  
 Yet see that it you do refuse.  
 And do not you your selves abuse  
 With lawful things, if rightly us'd;  
 Eph. 5. 18 For Scripture plainly doth express,  
 Isa. 28. 1 A dreadful woe to all excess.  
 A dreadful doom you plain may see,  
 1 Cor. 6. 10 For such shall not possessors be  
 Of the great blis of Heavens joy,

But

But God the wicked will destroy.  
 Besides those snares that will attend,  
 Whereby the Lord they much offend.  
 It is the door for to let in

2Pet. 2. 12

Luk. 12. 35

Rom. 3. 16

2Thes. 1. 9

To many an other grievous sin.

It doth the understanding drown,  
 Yea how doth it the Conscience wound.

Gen. 9. 21

It doth transport the heart of man,

Luk. 21. 34

Nothing that's good to understand.

Yea more to it might be exprest,

Jud. 10

Makes man more brutish then a beast.

And that his fellows made him stay,

Will not excuse him in that day,

When all secrets they will be known,

Men shall be judged for their own

Sins which by them committed be,

And other men cannot you free.

When men they oft times merry be,

In vain words of much vanitie,

Yet by the Scripture you may see,

In many words much danger be.

Pro. 10:19

Though they themselves allowance give,

Men must account how here they live.

Mat. 12. 37

And since the tongue oft merits blame,

Jam. 3. 5

Men ought to strive their tongues to tame,

And always so to bridle it,

Jam. 1. 16

As nought to speak but what is fit,

Eccl. 5. 2

That seasoned their words should be,

Col. 4. 6

And such as may be savourie.

And if vain words you would forbear,

Psal. 26. 4

To vain companions not adhere,

Pro. 12. 11

Least that you in much danger be,

Pro. 28. 19

When otherwise you might be free.

CHAP. XLI.

**H**E that his neighbour can defraud,  
**O** this mans wits they will applaud.  
 And hee's commended that can gain  
 This worldly wealth, and take no pain.

That you may not hereintransgress,  
 The Scripture plainly doth expresse.  
 As thou wouldst have men do to thee,  
 Thy conversation still should be,  
 If thou thy own wouldst enjoy,  
 Besure thy neighbour thou do pay.  
 What doth of right to him belong,

Mat. 7. 12  
 Luk. 6. 21  
 Prov. 3. 27

Act. 7. 26  
 Phil. 4. 8  
 Rom. 13. 7

Besure do not thy neighbour wrong.  
 But see his dues still rendered be,  
 If thou again thy own would see,

Yea he that can dissemble much,  
 There's policy none like to such.  
 He that can drink his Princes health,  
 And waste his own and's neighbours wealth;  
 Yea this is he shall favour find,  
 So long as he enjoys his coyn.

But when his wealth that he hath spent,  
 He may see need for to repent.  
 His former friends which he enjoyd,  
 They surely now aside be laid.  
 Though he hath drunk his Prince's health,

Yet now it ministers no wealth.  
But that which once so comely was,  
Doth minister to him disgrace.  
And such his company do shun,  
With whom that he hath been undone.  
And now when he doth walk alone,  
His lost estate he may bemone.

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CHAP. XLII.

**M**EN when they came to waste their coyn,  
They do't to pass away the time,  
And when by swearing they do sin,  
They will confess't a foolish thing.  
But yet they will not be so wise,  
This foolish path for to despise.

My children see you time do use,  
And not your precious time abuse.  
You need not trifle it away,  
For time for you it will not stay.  
If present time from you be past,  
Your future time how long 'twill last!  
By you it is not fully seen,  
Then see that you do time redeem.

Heb. 3. 1  
15  
2 Cor. 6.  
Mar. 13. 3  
1 Pet. 4. 2.  
Rom 13. 1  
Psal. 89. 4  
Eph. 5. 1

CHAP. XLIII.

**Y**E A he is lookt upon a man,  
That on his manhood so will stand;

He

He that will fight and curse and swear,  
Rather then injury to bear.

My children plain you may espye,  
Herein there is much vanity.  
And seldom time it hath been known,  
These high resolves have comfort shown,

Dan. 5. 6 When that pale Death it doth appear,

Psal. 55. 4 It maketh these strong men to fear;

1 Cor. 15 And then they glad would mercy own,

Nũ. 23. 10 Though little mercy they have shown.

Rom. 13. 8 Then think in time pittie to show,

You no man injury do owe.

Psal. 94. 1 Let God alone his work to doe,

Rom 12. 19 Do thou revenge to no man show.

Rom 12. 20 But if thy enemy do need,  
21 Give thou him meat his wants to feed.

And if that he be thirst and dry,  
With drink do thou his wants supply.

1 Cor. 9. 27 And learn thy self to understand,

That thou thy passions do command.

Rom. 5. 8 Remember God shewed love to thee,

10 When that thou wast his enemy.

## CHAP. XLIV.

**T**hat covetousness men may not see,  
It them concerns wary to be,  
And keep in hand what they possess,  
Though Gods poor Saints are in distress;  
Like *Nabal* they'l keep what they have,  
Though *Dauids* want do somewhat crave.



My children, think you of the state  
 That doth to coverousness relate:  
 Though he a wary man would be,  
 Himself from sin he cannot free.  
 But Scripture lines they do declare,  
 That such they Idolaters are.  
 That you my children may espye,  
 For to shun all Idolatrie,  
 Desire nothing but what you may  
 With a good Conscience still enjoy.  
 Desire not thou thy neighbours store,  
 Nor yet thine own do not adore.  
 When God calls thee the poor to feed,  
 Distribute to them if they need;  
 And keep not back what God requires,  
 To feed thy lusts in its desires.  
 And know as God thy wants sustains,  
 A part of his with thee remains;  
 And thou his right oughtst to bestow,  
 And know to him thou it dost owe.  
 And if his Saints they be in need,  
 This he reserveth them to feed,  
 And thou must not keep then in hand,  
 What he reserves and doth command.  
 Thy charity thou must extend  
 To his poor Saints, or him offend.  
 But to do good do not forget,  
 In every place where you are set.  
 Remember the poor Widows mite,  
 Which offered with a heart upright,  
 Our Saviour doth account it more,  
 Then the large gifts of great ones store.

Eph. 5. 5

Col. 3. 5

Ezek. 33. 31

Hab. 2. 9

Luk. 12. 16

Heb. 13. 15

Luk. 18. 22

1 Tim. 6. 11

Act. 5. 1, 2

1 Cor. 7. 17

2 Cor. 10. 14

Mat. 25. 34

Rom. 12. 13

1 Pet. 1. 7

1 Pet. 4. 8

Heb. 6. 10

Heb. 13. 16

Gal. 6. 10

Luke 1. 2, 3

Mar. 12. 43

## CHAP. XLV.

**I**N these our days which we live in,  
 There is another crying sin,  
 Which many seem to make it small,  
 And some would make it none at all.  
 When they commit adulterie,  
 A trick of youth, they went awrye.  
 When they do commit fornication,  
 They lay't on natures inclination.  
 And are not willing for to see  
 Their sin that they may humbled be.

Let not this practice, which is vile,  
 Through these deceits your hearts beguile.  
 Exo. 20. 14 But mind what light Scriptures do give,  
 Deut. 5. 18 Though lusts of men allows to live,  
 Mat. 5. 28 My children see you have a care,  
 20 That no inticement you insnare,  
 Rom. 13. 9 To be beguiled with this sin,  
 Mat. 5. 28 But know that's it offending him,  
 Gal. 5. 19 VWho did you make, by whom you live,  
 20, 21 VWho unto man one wife did give,  
 Jam. 2. 11 But liberty did still deny  
 Mat. 19. 5 For to commit adulterie.  
 1 Thes. 4. 3 The light of Scripture is not hid,  
 Gal. 5. 19 How fornication is forbid,  
 1 Cor. 6. 13 And how they shall suffer Torment,  
 Gal. 5. 21 VWhich it commit, and not repent.  
 Rev. 2. 21  
 22, 23

CHAP.

CHAP. XLVI.

**M**Y children there's another common sin,  
 VVhich persons rest themselves contented in,  
 And that's in ignorance their time to live,  
 themselves allowance they do daily give.  
 VVherein that they contentedly remain,  
 And do not knowledge labour for to gain.  
 And they are apt on God to lay the blame,  
 For their so much excusing of the same.  
 And place the reason they no more have known,  
 Because that God to them he hath not shown  
 VVhat many others did from him receive,  
 And thus themselves are apt for to deceive.  
 They'r Ignorant still of their own estate,  
 And what doth to them always here relate.  
 They'r Ignorant of what God doth command,  
 And are not willing for to understand.  
 They'r Ignorant of what they ought to be,  
 And are not labouring that they might see.  
 Their path declareth God they do not know,  
 Nor heeding what he unto them doth show,  
 Knowing that this is a path of much danger,  
 Knowing true peace he hath not that's a stranger  
 Unto himself, unto God and his way,  
 I would you mind that you not go astray,  
 And willingly do Ignorant remain,  
 Of what God offers that you might obtain.  
 Nor yet to plead as if this state were well,  
 Though all your time you thus contented dwell.  
 You cannot plead thus but you must do ill,

Job. 21. 14

Mat. 23. 24  
25

Jer. 4. 22

Isa. 44. 18

Hos. 4. 6

Luk. 19. 42

Psal. 79. 6

Heb. 3. 10

Joh. 5. 39  
40

2Pet. 3. 3

2Pet. 3. 16

Rom. 10:3

Your

- Mat. 23. 37 Your want of knowledge is your want of will,  
 Prov. 1. 22 Not willingly Gods means for to affect,  
 Hof. 4. 6 You know not, because knowledge you reject.  
 Eph. 4. 18 That you may not think your estate is well,  
 And so contentedly therein do dwell,  
 Luk. 12. 48 You may be sure if Scripture you do eye,  
 Psal. 14<sup>5</sup> That Ignorance will nor you justifie.  
 12 For God he hath afforded means to know  
 Since the creation, so himself did show  
 Prov. 1. 23 Unto his creature Man which he hath made,  
 Psal. 105. 1 Illumination he hath dayly had.  
 Rom. 2. 14 So that the *Gentiles* which had not the law,  
 They had such means to keep their minds in awe,  
 vers. 15 That by the Scripture you may see most plain,  
 Without excuse that they do still remain.  
 Yea the beholding of those things are seen,  
 Psal. 19. 4 It's such a line as every where hath been,  
 Act. 14. 17 That if no more should unto man appear,  
 Yet Ignorance it would not persons clear.  
 Act. 10. 43 But further light God hath for men prepar'd,  
 Which by the former Prophets was declar'd,  
 Joh. 15. 13 That should come forth, and should revealed be,  
 VWhich is declar'd that we may plainly see.  
 Joh. 1. 7 VWhich by his Son the Gospel is declar'd,  
 8, 9 To that intent that men might it regard.  
 All excuses that he might now prevent,  
 Act. 17. 30 Commandeth all men now for to repent.  
 Heb. 1. 4 He would have men the Gospel to believe,  
 Joh. 3. 18 And credit to the Record left to give.  
 12 And Christ to own a Prophet Priest and King,  
 Act. 3. 22 For true instructions and true peace to bring,  
 Heb. 2. 17 For government the minds of men to sway,  
 Psal. 2. 6 For government the minds of men to sway,  
 1 Tim. 1. 15 He hath left rules that men should him obey.  
 Rev. 1. 5 And know one day that Christ he will appear,  
 2 Thes. 1. 7  
 8

And then your Ignorance will not you clear.	Mat. 25. 32
But you must then by him to judgment come,	Rom. 2. 16
For all your works hath here by you been don.	Jam. 1. 25
My children seek that knowledge you may gain,	vers. 23, 24
And of your ways and of Gods mind obtain,	Mat. 28. 20
That you estate your plain may come to see,	1 Joh. 3. 4
And likewise what by Christ required be.	Rom. 14. 13
Get understanding that you may know sin,	Rom. 5. 21
Likewise the danger if you live therein.	23
Know you that what the Lord doth you command,	Joh. 3. 19
It is your sin if you not understand	36
To put in practise what he doth require.	Gal. 5. 19
But if that you will please the flesh's desire,	20, 21
And do those thing by him forbidden be,	Eph. 5. 5, 6
You are in danger though you it not see.	
My children consider all the means	1 Cor. 1. 21
Of grace afforded which the Lord he sends.	22
VVhich by the Scripture you may plainly see,	Rom. 16. 25
If willingly not Ignorant you be:	26
You may perceive how former Saints did live,	Joh. 5. 40
VVhich to Christs words that credit then did give,	Act. 2. 41
And how that him they gladly did obey,	Luk. 19. 6, 7
And when he called they made no delay,	
And they not reasoned with flesh and blood,	Gal. 1. 16
Then to neglect to practice what was good.	

## CHAP. XLVII.

**M**Y children I would somewhat now impart,  
 You to inform least you should say in heart,  
 There is no God, as *Dauids* fool declares,  
 VVhich in his day by Scripture plain appears.

Psal. 53. 1

VVhich



- Which principle now in our days doth grow,  
 As by mens practise plain to us may show.  
 Who do in vices very much abound,  
 Declaring plain God nor his word they own.  
 Yea Pharaoh like their pride it is declar'd,  
 Who is the Lord that they should now regard.  
 Some others have of him such low esteem,  
 That they will only worship what is seen.  
 The Heathen he will Sun and Moon adore,  
 But he the living God will not implore.  
 Covetous men their wealth so much do prize,  
 That in their hearts they it do Idolize.  
 Some for their Bellies do require such store,  
 It is their God, for they love nothing more.  
 Yea Atheist-like so wicked some there be,  
 No God they'l own but what they plainly see:  
 Because no Devil doth to them appear,  
 There is no Devil some of them declare.  
 But let all these men know they are deceiv'd,  
 For other things by us should be believ'd.  
 There is a God, though these do not him own,  
 Which many ways himself to man hath shown.

*First Argument.*

- By the Creation of those things we see,  
 Gods mighty power his works declared be.

*Second Argument.*

- Terrours of Conscience dayly do declare,  
 A greater power then of our selves we are.

*Third Argument.*

Consent of Nations always do agree,  
 Something by man still worshiped should be.

- My children then consent to Scripture lines,  
 Where are inclos'd for us such precious mines,

Of God and his Power:

67

As by them we may very plainly see,  
 There is a mighty power and dignitie:  
 Which by them we may plainly understand,  
 The power of God doth all things else command.  
 The power of God did *Pharaohs* power destroy,  
 The power of God makes sea and earth obey;  
 The power of God in thundering is declar'd,  
 And often makes the great men affraid;  
 The power of God it is declared such,  
 Makes evil Spirits for to tremble much.  
 How doth his providence to us declare,  
 That we by him still safe defended are.  
 How hath he thus himself to man declar'd,  
 If Scripture record that we will regard.  
 There we may see how mercy did extend  
 Unto his Saints which did on him depend.  
 How were the children kept when in the flame,  
 That there no danger unto them then came.  
 Yea how was *Daniel* in Lyons den,  
 From Lyons jaws and from the rage of men.  
 Yea how did God his power exercise,  
 On their destruction which did him despise.  
 What power like his which for Saints doth stand,  
 And all inferiour powers doth command.  
 Yea Scripture lines his works to us do tell,  
 How the great walls of *Jericho* soon fell.  
*Nebuchadnezar* the great potent King,  
 To great confusion suddenly did bring.  
 Yea in the deep how *Pharaohs* host was laid,  
 How by his power great *Pharaoh* was destroy'd.  
 How may we now his power great recal,  
 How he the waters then did make a wall.  
 These things with many more might be declar'd,  
 He's omnipotent, as it hath appear'd.

1 Tim. 6. 12

Exo. 6. 3

&. 34. 6

1 Cor. 8. 6

Exo. 14. 18

Exo. 9. 32

33

Psal. 104. 7

Luk. 10. 20

Luk. 12. 7

Psal. 147. 9

Exo. 34. 6

Psal. 145. 9

Dan. 3. 17

Dan. 3. 27

Dan. 6. 22

Dan. 3. 22

Exo. 15. 6

Job. 26. 12

14

Josh. 6. 20

Dan. 4. 31

32, 33

Exo. 14. 27

Exo. 14. 22

Exo. 6. 3

Gal. 62. 11 My children then his mighty power dread,  
 La. 40. 29 By whom you are preserv'd, yea cloath'd and fed.  
 Do not you like the fool in your hearts say,  
 There is no God that we should him obey.  
 Jude 24, 25 But by his government be always led,  
 And him obey, and still his presence dread.

## C H A P. XLVIII.

**M**Y children I to you declare,  
 That unto God oblig'd you are  
 For dayly mercies to you shown,  
 Which by free grace they are bestown;  
 Mat. 7. 7 And that more grace receive you may,  
 Mat. 21. 22 You stand oblig'd to him to pray.  
 Though all your wants he well doth know,  
 Joh. 16. 24 Yet you must pray him to bestow.  
 Joh. 15. 7 That you may seek so as to find,  
 I shall endeavour to remind  
 Jam. 1. 6 What by the Scripture is declar'd,  
 Rom. 12. 12 How persons sought, and soon were heard.  
 Gen. 14. *Abraham* prevail'd for to receive  
 A Son, and *Sarah* did conceive,  
 Heb. 11. 11 When Scripture lines they do declare,  
 They both then very aged were.  
 Gen. 32. 11 *Jacob* prevail'd favour to gain,  
 20 And *Esaus* wrath for to restrain.  
 Dan. 12. 19 *Daniel* by prayers wisdom had,  
 And true interpretation made  
 Of what God did intend to bring,  
 Upon the Babylonish King.  
 Dan. 9. 15 Likewise that he did come to see,

# The benefit of Prayer.

69

The time of their captivity.  
 Yea he did then favour obtain,  
 To know that they should build again,  
 And be posselt in their own land,  
 He was made for to understand.  
*Elias* favour did obtain,  
 More then three years to have no rain;  
 And afterward he pray'd again.  
 And quickly there was store of rain.  
 By prayer favour did obtain,  
 The widows Son to raise again.  
 When he by prayer did desire,  
 God answer'd him again by fire.  
 Just *Lot* for *Zoar* he did pray,  
 That God he would not it destroy;  
 Who did grant to him his request,  
 As by the Scripture is exprest.  
 The *Ninivites* they servent were,  
 Praying to God that he would them spare,  
 Who did prevall for what they sought,  
 That judgment on them was not brought.  
 When *Peter* he in prison lay,  
 The Church of God for him did pray,  
 Who then an answer did obtain,  
 To be restor'd to them again.  
 Yea many persons when diseas'd,  
 The Lord in mercy then was pleas'd,  
 And they by prayer did obtain  
 Soon for to be restor'd again.  
 When in *Paul's* flesh a Thorne there was,  
 By prayer he obtained grace,  
 That able was him to sustain,  
 And farther strength he did obtain,  
 My children then perswaded be,

21. 22,  
24

Jam. 5.

1King 7.2

1Kin 17.1

Gen. 19.2  
21

Jon. 2

Act. 12. 5

Act. 12. 7

Mat. 10

Mat. 9  
Mark. 5

2Cor. 12.7  
8, 9

Mat. 7

Mat. 6. 32 To seek to God that need you see,  
 Joh. 6. 23 And that you do not time refrain,  
 But so to seek as to obtain,

Jam. 1. 6 That you may seek so as to find,  
 These followings rules see that you mind.

Mat. 6. 10 When that you pray be sure that still,  
 You ask according to Gods will.

Mar. 11. 24 And be sure that when thou dost pray,  
 That you believe you shall enjoy.

Luk. 18. 34 Though you an answer not obtain,  
 At present think it's not in vain;

verf. 5. 6 But constantly do thou desire  
 The thing that you of him require.

2Cor. 12. 8 Do not for bear because you see  
 No present answer comes to thee ;

Luk 18. 7, 8 But constantly seek thou again,  
 Till thou an answer do obtain,

Mar. 11. 23 And always labour to desire  
 To have your mind and thought retire.

Isa. 28. 14 And though thy words they broken be,  
 Yet know the heart that God doth see,

Mat. 6. 32 And he knows what is thy desire,

Mat. 6. 6 And what of him thou dost require.

Pfal. 34. 18 Be careful in private to seek

Pfal. 51. 17 VVith fervent faith and Spirit meek.

Mat. 6. 6 Oft to thy Clofset do retire

For answer to thy hearts desire.

Isa. 66. 2 Though that thy words they many be,  
 The upright heart the Lord doth see.

Mat. 6. 7 Though but few words there be exprest,  
 If they in faith, yet thy request

Isa. 51. 11 The Lord will answer in due time,

12 And thou from him will comfort find.



When unto God that you do pray,  
Be sensible what you do say.  
And labour more for Soul contrition,  
Then only words of repetition.

Mat. 6. 7

Eccl. 7. 14

If ought against thy brother be,  
Forgive him that thou mayst be free.

Mat. 18. 35

Col. 3. 13

If others they do joyn with thee,  
Be sure as one you do agree.

Mat. 6. 12

Mat. 18. 19

If others they do pray for thee,  
Be sure that you believing be.

Mat. 13. 58

If others have been wronging thee,  
Be sure their good promoted be.

Act. 7. 60

If in thy cloister that thou be,  
Be sure the Lord he doth thee see.

Mat. 6. 6

If more of him thou long to see,  
Be sure that he will come to thee.

Luk. 1. 53

Rev. 3. 20

If thy great burden be thy sin,  
Be sure for help lay hold on him.

Mat. 11. 28

If of thy load thou eas'd wouldst be,  
Be sure in Christ thou mayst be free.

Joh. 8. 36

If ever thou wouldst comfort gain,  
Be sure by Christ it is obtain'd.

Rom. 5. 2

If ever thou from sin be free,  
Be sure 'twas grace shown unto thee.

Eph. 2. 4

If ever glory be bestown,  
Be sure 'twas grace that made it known.

Luk. 12. 32

If in thy heart thou sin regard,  
Expect not prayer to be heard.

Psal. 66. 18

If thou desir'st on lust to spend,  
Expect not good for to attend.

Jam. 4. 3

If not according to Gods will,  
Expect not that he will fulfil.

Jam. 4. 15

5. 16 If not in faith that thou do pray,  
 Expect not thou for to enjoy.  
 11. 26 If that thou dost in malice live,  
 Expect not God for to forgive.  
 18. 1 If thou in seeking weary be,  
 Expect not a reward to see.  
 6. 18 If thou pray of men to be seen,  
 Expect no benefit therein.

## CHAP. XLIX.

**V**hen that thy Alms thou dost bestow,  
 See thou do not a Trumper blow.  
 6. 2 What good thou dost know God doth see,  
 12. 33 Who a reward will give to thee.  
 6. 3 With sincere heart do thou bestow,  
 11. 41 From love to God let duties flow.  
 6. 1 And not for to have praise of men,  
 In what that thou bestowest on them.  
 13. 3 Nor yet to merit by thy deed,  
 Although that thou the poor dost feed.  
 9. 36 In these things keep thy Conscience clear,  
 If thou mindst comfort should appear.  
 16. 4 And God who doth all secrets see,  
 6. 4 Will a reward bestow on thee.

## CHAP. L.

**M**Y children dear I somewhat would you mind,  
 By Scripture record you may plainly find.  
 Concern-

Concerning Christ in whom we should believe,	Joh. 6. 29
And to no other credit for to give	
For to be Christ, by whom there comes salvation,	Act. 4. 12
But in him only by Scripture relation.	
VVho with the father he his glory had,	Joh. 17. 5
By whom and for whom every thing was made.	Heb. 1. 2
VVho left his glory, for a time was here,	Col. 1. 16
Made of a Woman, did in flesh appear,	2Cor. 8. 9
Yea under that law man obliged in	Gal. 4. 4
Himself was made us to redeem from sin.	Joh. 1. 14
Scripture declareth that of <i>Dauids</i> seed	Gal. 4. 5
The true Messiah that he should proceed;	Rom. 1. 3
Yea he who equal with the father was,	Gen. 12. 3
For our sake he did then himself abase;	Phil. 2. 6
And he himself did think it then no scorn,	
For to appear then in a servants form.	Phil. 2. 7
And that he might bring many sons to joy,	Heb. 2. 10
He was a sufferer in his earthly day.	
Yea he did not the Angels nature take,	Heb. 2. 16
But flesh of <i>Abrahams</i> seed he did partake,	
Sin only he exempted, whilst he here	Heb. 4. 15
In all things else like us he did appear.	
That he might succour those that tempted be,	Heb. 2. 18
Himself was tempted we may plainly see.	
Yea though that he is now exalted Lord,	Mat. 8. 20
In's days of flesh himself did not afford	
A se'led dwelling or place of rest,	Luk. 9. 28
As others have, as Scripture hath exprest.	
Yea many hardships then he did indure,	Isa 52. 14
That he to us a Kingdom might assure.	
This Christ my Saviour in whom I believe,	Joh. 4. 42
As the account the Scriptures of him give,	
Who was of the power of the Lord conceiv'd,	Luk. 1. 35
Made of a Woman still by me believ'd.	

- Rom. 7. 14 Yea born a subject to that righteous law,  
Which was ordained to keep man in awe.
- Heb. 10. 7 Who carefully those precepts he did mind,  
To do an act to which man was injoynd.
- Mat. 5. 34 Yea farther he the mind of God declar'd,  
39. 44 Then to the fathers formerly appear'd.
- Isa. 53. 10 Yea though that he himself did do no sin;  
Yet the *Jews* malice much was toward him,
- Mat. 27. 23 And nothing else their minds would satisfie,  
A<sup>c</sup>t. 2. 36 But they our blessed Lord must Crucifie.
- A<sup>c</sup>t. 2. 24 And wherein here their purpose they obtain'd,  
By bands of Death he could not be retain'd,
- A<sup>c</sup>t. 2. 32 But that he did again from Death arise,  
As it was witnessed to his Servants eyes.
- Luk. 24. 44 And they did see him, and he did unfold,  
What that the Prophet had a foretime told.
- A<sup>c</sup>t. 1. 3 And many days he then by them was seen,  
According as it hath declared been;
- Mat. 28. 18 Who having now to him all power receiv'd,  
According to the Scripture is believ'd,
- Mat. 16. 15 Did issue forth to men his righteous law,  
To that intent that men should stand in awe.
- Luk. 10. 3 And when that thus his mind he had declar'd,  
11 As Scripture writings plain have made appear'd,
- A<sup>c</sup>t. 1. 11 He did ascend out of their sight to Heaven,  
Who was receiv'd, as the account is given,
- A<sup>c</sup>t. 2. 33 Who now doth sit at his fathers right hand,  
A<sup>c</sup>t. 7. 10 As by the Scripture we may understand.
- Eph. 4. 8 Who when that he ascended up on high,  
Gave gifts to men, we plainly may espy.
- Tim. 3. 16 Great is the misery for to be known,  
That Christ of God should thus a man be shown,  
That in the Spirit should be justifi'd,

And here on earth a certain time abide,  
 And that he should of Angels here be seen,  
 And to poor sinners oft times preached been.  
 That in the World men should in him believe,  
 That for their sins himself in love did give.

And that to glory he return'd again,  
 Who with the father still he doth remain  
 There in the presence of the Lord to be,  
 To intercede and keep his people free  
 From being overcome by failings here,  
 He with the father always doth appear,  
 Who for his Saints doth always interceed,  
 And he their cause doth with his father plead.  
 Yea he his Spirit forth to his doth send,  
 Them for to guide that they do not offend,  
 Them for to teach what he would have them know,  
 And of himself more things to them to show.  
 Yea unto whom a witness for to be,  
 That they are his and shall his glory see.  
 Yea they by it do fully apprehend,  
 That Christ shall come again and shall descend,  
 And he shall in his glory then appear,  
 And to himself receive the faithful here.  
 Yea unto them this comfort doth afford,  
 That they shall then be ever with the Lord;  
 And that no more that they shall parted be,  
 But live with him to all eternitie.  
 Thus may you plain my children come to see,  
 He was, he is, and what that Christ will be.  
 He was in glory when the earth was laid,  
 Became a child, and was in flesh arraid,  
 Grew up a man and did the law fulfil,  
 Was always subject to his fathers will.

Indured



1a. 53. 3 Indured sorrow, subject unto grief,  
 7. 1. 1. That man distressed he might find relief,  
 Rom. 5. 10 Layd down his life and took it up again,  
 Joh. 10. 15 That he redemption might for us obtain.  
 18. 8. 1. Yea hee's ascended on his Throne on high,  
 Heb. 9. 12 Where hee's in Power and Majesty.  
 Eph. 4. 10 Yea he hath promis'd he will come again,  
 1a. 28. 18 And take to him his mighty Power and Reign.  
 Heb. 8. 1  
 Rev. 22. 12  
 Joh. 14. 3  
 Mar. 13. 26

CHAP. LI.

2 Pet. 3. 3 **B**UT since in our day plain we may espy,  
 2 Tim. 2. 18 Some scoffers which our blessed Lord deny.  
 Yea by their words they have deceived some,  
 Though they deny our Lord again shall come.  
 Yea they are pleased now for to declare,  
 That he within them now doth so appear,  
 As they expect and say it is in vain,  
 For men to think that he will come again.  
 2 Pet. 3. 4 My children dear, take heed in time to see,  
 2 Thes. 2. 11 By strong delusions these deceived be.  
 1 Tim. 4. 1 And know that Scripture plainly doth declare,  
 Mat. 24. 5 That they should in the latter days appear.  
 11 Therefore consent not to the words they give,  
 Mat. 24. 33 Nor yet their sayings do you not believe.  
 26 For though they say Christ and's glory within,  
 Act. 3. 21 You have much ground to think another thing.  
 Mat. 25. 31 And unto us the Scripture lines do clear,  
 He with his Angels one day shall appear,  
 Mat. 24. 30 And in such glory then he shall be seen,  
 As yet injoyd by mortals hath not been.

ea in respect the work he then shall do,  
 very plainly unto us may show.  
 And if the Scripture we think not in vain,  
 We may believe that Christ shall come again.  
 By Scripture plain the account is given,  
 That he shall then come with the Clouds of Heaven.  
 And he his Angels then abroad shall send,  
 To gather out those which do him offend.  
 Then shall the Tares be parted from the Wheat,  
 When he shall then sit in his judgment seat.  
 Yea by the Scripture you may plainly see,  
 The living Saints they then shall changed be.  
 Yea those which now are buried in the grave,  
 That they shall then a resurrection have.  
 And by the Scripture it may be espy'd,  
 The faithful bodies shall be glorifi'd.  
 The Scriptures plainly unto us do clear,  
 These things to be when Christ he doth appear.  
 Which if the Scriptures that you do believe,  
 It's this account that they to us do give.  
 My children then concerned much you are,  
 For Christ his coming still for to prepare,  
 Least that day should come on you unaware,  
 And it do prove to you then as a snare.  
 That Christ may you accept and then receive,  
 You must repent of sin, also believe,  
 Yea by the Spirit to be born again,  
 In his requirements here for to remain.  
 And, as he doth require, profess his name,  
 And to submit, and to think it no shame.  
 And so being still acting in his way,  
 You may with comfort see his face and joy,  
 When that the nations of the earth do mourn,  
 Which here Christs rule and government did scorn.

Rom. 2.16

Mat. 25. 31

Mat. 16. 27

Heb. 9. 28

Mat. 13. 41

Mat. 13. 49

1 Cor. 15

31

Phil. 3. 21

1 Thes. 4. 16

Luk. 14. 14

1 Cor. 15

12

Phil. 3. 21

Col. 3. 4

Mat. 24. 44

Mat. 24. 50

Luk. 21. 35

Joh. 1. 12

Mark. 1. 15

Joh. 3. 3. 5

Heb. 5. 9

Luk. 12. 8

Mat. 10. 38

Mat. 19. 29

Mat. 24. 50

And

Rev. 6. 16 And the great men and Captains out will cry,  
And from his presence they would gladly fly.  
verf. 17. 18 Yea they will cry to Mountains and to Rocks,  
For to defend them from his judgment stroak.  
His presence then so dreadful it will be,  
The wicked they will tremble it to see,  
Rev. 7. 16 But to the Saints a time of mirth and joy,  
Ifa. 25. 8 Sorrow and sighing it shall flee away.

My children here some Symptoms be,  
VVhereby that you may plainly see.  
And if you duly them do mind,  
Your own estate you soon may find,  
VVhether you thrive and growing be  
In Godliness, you here may see.  
Or whether that you do decline,  
By constant search you here may find.

*First Symptom of Growth.*

In Godliness if you do grow,  
Pfal. 16. 3 Your chief delight I well do know  
VVill be more of the Lord to see,  
And in those men that Godly be,  
Yea you will chief delight to dwell  
VVith those which in verue excel.

*Symptom 2.*

Your failing, you will not so love,  
Pfal. 141. 5 But when the righteous do reprove  
You gladly then will have an ear  
To that which they to you declare,  
And so to hear as to reform,  
And not instruction for to scorn.

**When**

*Symptom 3.*

When that you in temptations be,  
You unto Christ will only flee.  
And what from him you do obtain,  
You'll it esteem your greatest gain.  
All worldly props you'll lay aside,  
And only will in him confide.

Phil. 3. 8

*Symptom 4.*

When you for Christ reproached be,  
Yet then no shame of it you'll see;  
But you can then rejoyce to see,  
That for his name you worthy be  
For to bear tryal's with defame,  
Only for Christ your Saviours name.

Mark 8. 38

Rom. 1. 16

Act. 5. 41

*Symptom 5.*

When God doth on you tryals lay,  
Because that you did go astray,  
And you do learn to understand,  
Wherefore he on you lays his hand.  
When he in love doth thus restrain,  
You'll render love to him again.

Pf. 119. 75

*Symptom 6.*

When you Gods mercies do recal,  
Who minded you when you did fall;  
And highly prize his tender hand,  
Which made you for to understand,

Pfal. 145. 2

2, 3, 5, 8

And

**Pfal. 146. 1** And of your sins give you a sight,  
**2** You prize his grace with much delight.

## Symptom 7.

**Pfal. 119** When that you are in greatest strait,  
**92, 93** Upon the Lord you only wait,  
**Hab. 3. 18** And then his words more precious be,  
 Then all things else which you do see.  
 And all things else you can deny,  
 His promises for to apply.

## Symptom 8.

**Pfal. 139** When unto God that you do pray,  
**23** Such comfort from him you enjoy;  
 And through his grace he doth expel,  
 That wandering thoughts with you not dwell.  
 But you do constantly desire  
 The answer which you do require.

## Symptom 9.

**Neh. 5. 15** When your dislike against all sin  
 Proceedeth from your love to him,  
 Whose majesty it is so pure.  
**Gen. 39. 9** He cannot any sin endure.  
 When love to him doth you constrain,  
 And not only for fear of pain.

## Symptom 10.

**When God from you doth hide his face,**  
**You then beg earnest for his grace.**



*Symptoms of Growth.*

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And nothing you long more to find,  
Then he through grace on you to shine.  
And you will not seeking forbear,  
Till God by grace to you appear.

Psal. 63. 1

*Symptom 11.*

When that you are in company,  
Where nothing you can espy  
That will promote your makers name,  
It makes you for to be asham'd.  
With all discourse you burden'd be,  
Where nought of good you hear or see.

Psal. 120. 5

2Pet. 2. 7, 8

*Symptom 12.*

When others sins to you come near,  
Because by actions doth appear,  
The fear of God doth not constrain,  
But in transgressions they remain;  
VVhen you are griev'd because you see,  
That they will not reformed be.

Psal. 119

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*Symptom 13.*

VVhen you have such a jealousie  
Over your heart for to espy  
And dayly watch to apprehend  
All slips which you may God offend.  
And still you keep a constant eye  
Your hearts deceit for to espy.

Pro. 28. 14

1Cor. 9. 26

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*Symp-*

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*Symptom 14.*

**V**When you'r more inclin'd to be  
**Gen. 32. 10** Humbled for failings which you see,  
Then to have an exalted mind,  
**Eph. 3. 8** Because perhaps that you do find  
Some things with you do go so well,  
That you some others do excel.

*Symptom 15.*

**V**When you are still so well content  
**V**With what estate God will present,  
**Phil. 4. 11** That if he send Prosperitie,  
**12** Your heart it then doth not grow high;  
Nor if Adversity abound,  
That then it doth not cast you down.

*Symptom 16.*

**V**When your resolves do firm abide  
**Act. 20. 24** To follow God what'e're betide,  
And though temptations do increase,  
It maketh you not for to cease,  
But that you farther strengthened be,  
To do what God requires of thee.

*Symptom 17.*

**V**When love to Christ doth you provoke  
**Mat. 11. 29** **V**With constancy to wear his yoke;  
**30** And still that self you will deny,  
**Mar. 10. 28** To do those things which you espy.

# Symptoms of Growth.

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by Christ or his required be; 1 Joh. 5. 2  
 And it's not grievous unto thee;

## Symptom 18

VWhen thoughts of glory to appear,  
 VWith comfort you do see so clear, Heb. 11. 9  
 That all things here you do disdain, to  
 In this respect for to obtain, vers. 26  
 And that makes you each joy to see, 2 Cor. 5. 6  
 That here no home we think to be;

## Symptom 19

VWhen you by faith in Christ do see  
 Such comforts still to flow to thee; 2 Cor. 5. 7  
 And dayly you do find increase  
 Of inward joy and lasting peace, 2 Cor. 5. 1  
 VWhich makes you greatly to rejoyce,  
 In hearing of your Saints voice;

## Symptom 20

VWhen knowing you again shall rise,  
 And judgment so upon you lyes, Act. 24. 15  
 That chearfully you do embrace, 16  
 The call of Christ in any case,  
 Although that you a sufferer be,  
 Yet from his call you will not flee.

## Symptom 21

VWhen you all finto much dislike,  
 Though it comes not to others sight, Job 31. 4  
 and V The

*Symptoms of Growth.*

Isa. 119 The fear of God plac'd in your heart, will to find  
 20 VWill cause you from it to depart;  
 Ch. 34. 27 And every failing, though but small,  
 It will a tender Conscience gaul.

*Symptom 22.*

VWhen you proclaim still constant warr,  
 To all faults which within you are;  
 Psa. 18. 23 VWhen you the law of God respect,  
 You every vice will then detect:  
 Nothing by you will loved be,  
 VWhere Gods displeasure you may see,

*Symptom 23.*

VWhen motion in you doth arise  
 To any sin you will despise,  
 Psa. 119 You will not then to it consent,  
 113 But you will mourn and much lament;  
 2 Cor. 10 Until that you your freedom see,  
 45 From that so much inclin'd to thee.

*Symptom 24.*

VWhen nothing you do more desire,  
 Psa. 139 Then for to have your thoughts retire;  
 23 And nothing will content that's less  
 Then the true power of Godliness.  
 1 Cor. 13 You'll not content in any form,  
 11 Till by the power you it adorn.

VWhen

## *Symptoms of Growth.*

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### *Symptom 23.*

When Gods appointed worship still,  
Which doth agree unto his will.  
By you alone is always priz'd,  
And not those things by men devis'd,  
But you Gods worship will esteem,  
Though you have persecuted been.

Mal. 13. 14  
15

Neh. 4. 5

Rom. 1. 16

If to the end thou faithful be,  
Thou mayst be sure for to obtain,  
The Lord with comfort for to see,  
Where thou with him shalt ever reign.

Rev. 2. 10

Rev. 2. 16

Rev. 3. 21

Mat. 24. 13

Mar. 24. 46

Luk. 12. 29

My children I would you remind,  
Of tokens whereby you may find,  
In what estate you do abide,  
If you are willing to be try'd.  
You may, and if you careful be,  
Your own estate a gain to see.

### *Symptoms of Decay.*

When in good things no joy you see,  
Be sure all is not well with thee;  
But thou mayst much thy self suspect,  
If things above thou not affect.  
Here upon searching thou mayst find,  
That Soul that's thus doth much decline.

Heb. 10. 25

Col. 3. 1

Rev. 2. 4



## Symptom 2.

When reading Scriptures thou dost find

Nof. 8. 12 They are a burden to thy mind,

Ma. 43. 22 And thou couldst well contented be,

Amos. 8. 5 If that no Scripture thou couldst see,

Nor any voice thee to restrain,

Know thou in danger dost remain.

## Symptom 3.

When so indifferent you be,

That you no need of reaching see,

But rather you at home will stay,

Then go where that you might enjoy

The means that God he hath prepar'd,

And it by preaching is declar'd.

## Symptom 4.

When worship's so indifferent,

Heb. 10. 25 A small excuse will you prevent,

And you contented can remain,

If you all worship do refrain.

Amos. 8. 5 And when in it you chance to be,

You long from it for to be free.

## Symptom 5.

When preaching you are apt to flighr,

And sound instruction not delight ;

Mal. 1. 7 Because the man that it declar'd,

2 Cor. 10 Is mean, you will it not regard.

Or else the method he did use,  
That you do slight or place refuse.

**Symptom 6.**

When that on matters often taught,  
That you will set it much at nought;  
Though it be truth that be declar'd,  
Yet if you will not much regard,  
But you desire new things to hear,  
More then sound truth for to appear.

Mal. 11. 1

Heb 13. 8

2 Tim. 4. 3

2 Cor. 17. 2

**Symptom 7.**

When vain discourse doth you affect,  
And you vain company respect,  
As with them you desire to be,  
Where nought of good you hear or see!  
If it be thus, you plain may read,  
Your path in danger you doth lead.

Luk. 9. 44

Ecc. 7. 27

**Symptom 8.**

When you contentedly can live,  
And to your faults allowance give,  
In plealing of your selves in sin,  
Yet you'r content to live therein,  
And it no burden to you be,  
Be sure all is not well with thee.

Joh. 24. 14

15

**Symptom 9.**

When you with them offended be,  
Which you perswade from sin to flee,

1 Kin. 22. 8

And

And of them you take it not well,  
nos. 7. 10 VWhich you in love your failings tell.  
al. 4. 15 But you will hate them for the same,  
Though you your selves are under blame.

*Symptom 10.*

VWhen you rejoycing be to see,  
Sam. 3. 13 That other men they failing be;  
And their offending of the Lord,  
Cor. 5. 2 Some comfort doth to thee afford;  
Thou mayst thy self assured be,  
That all things are not well with thee.

*Symptom 11.*

VWhen great transgressions seem but small,  
Jer. 16. 10 And lesser sins seem none at all.  
But that contented well you live,  
Mal. 3. 13 And to your faults allowance give,  
And in your sins your selves content,  
And do not of the same repent.

*Symptom 12.*

VWhen that no need you do espy,  
Of Gods Spirit to mortifie  
Rom. 8. 13 Those failings which in you remain,  
Nor yet of grace thee to sustain,  
Nor need of Christ thy sin to clear,  
Thy danger great it doth appear.

**Symptom 13.**

VWhen God doth on you tryals lay,  
You see no need to him to pray,  
To teach you for to understand  
The cause why he laid on his hand.  
But more the cure you do desire,  
Then sanctifi'd it to require.

Isa. 22. 12

13, 14

Hof. 7. 14

Joel 2. 12

Ier. 8. 6

Eze. 14. 10

**Symptom 14.**

VWhen misery makes you to complain,  
Although it small and short remain.  
But mercies great do not you raise,  
Unto the Lord for to give praise.  
All is not well you may perceive,  
And if you Scripture will believe.

Psal. 106

13. 21, 22

Isa. 26. 16

**Symptom 15.**

VWhen you have had some length of space,  
Under the precious means of grace,  
And line on line you oft have seen,  
And much instruction given been;  
Yet not affecting Christ's way,  
Doth much declare there is decay.

Cal. 5. 7

Rev. 2. 4

**Symptom 16.**

VWhen precious time that you can spend,  
And put off means that God doth lend,  
And you will not the time discern,  
That God affords you for to learn.

Ecc. 7. 14

Luk. 19. 4

ph. 5. 15 But time and grace, and wits are spent,  
To give the fleshly part content.

Symptom 17.

Ezek. 33. 31. 32. VVhen Godliness you prize so low,  
VVhat acts of good by you perform'd,  
Isa. 6. 4 Come not from your being Heaven-born;  
But more by chance they acted be.  
Then from Gods love placed in thee.

Symptom 18.

Na. 1. 11 VVhen your great care is words to gain,  
12. 13 VVhich former Saints they did obtain;  
But you that Spirit much doth slight,  
VVhich led them forth in great delight.  
And not submit unto that form,  
That they own'd which were Heaven-born.

Symptom 19.

Psal. 1. 2 When that a stranger you remain,  
Isa. 42. 25 Unto those things Christ did ordain;  
Psal. 119 And you have little inclination,  
97 In Scripture to have meditation;  
Psal. 143. 5 And in Gods works which much declare,  
But little they to you appear.

Symptom 20.

Psal. 45. 6 When for the Body, you so care,  
That no occasion you forbear.



*Symptoms of*

But that you'l feed its appetite,  
And give it what it doth delight  
But for those things concern the Soul,  
No joy in that you can behold.

Hag. 2. 9

Mark. 8. 36

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*Symptom 21.*

When thoughts what Christ for you induc'd,  
Ly's in you vail'd, and so obscur'd,  
That it doth not your mind constrain,  
To render love to him again,  
Nor you restrain'd from vanitie,  
Your state is bad you plain may see.

Isa. 53. 4

1 Pet. 4. 2

2 Cor. 5. 15

*Symptom 22.*

When you think of your former sins,  
And it no trouble to you brings,  
But rather liking them you be,  
Then burthensom they be to thee.  
It is a sign all is not well,  
Where not dislike of sin doth dwell.

Num. 1. 3

Exe. 23. 1

*Symptom 23.*

VWhen you more curious are to see,  
The failings which in others be,  
Then for to search your own estate,  
And what doth unto you relate,  
And lesser matters sway your mind,  
VWhen Soul concerns can have no time.

Mal. 2. 9

Mar. 23. 23

Jam. 1. 25

*Symp.*

*Symptom 24.*

When Christs cause doth stand at stake,  
You'l rather Christ and it forsake,  
Then in his cause for to appear,  
If you must be a sufferer.  
But you the world so much respect,  
Them for to please, you'l Christ reject.

*Symptom 25.*

When you think not of your great change,  
But to it you do seem so strange,  
As if that you should never dye,  
Nor brought to Immortalitie,  
Although that dayly you do see,  
The Sons of men they mortal be.  
If thou dost not repent of sin,  
So that thy path reformed be,  
What comfort faithful Souls are in,  
Expect not thou thy self to see.  
Eph. 5. 14

## Postscript.

**M**T children dear let not my lines be lost,  
Which me some time with waking eyes have cost,  
Not knowing well how long I shall remain,  
Hath prest my Spirit for to take some pain,  
And here to you this legacy do leave,  
Which in unfained love I do bequeath.  
Though I do not bequeath my land or quoinde,  
I hope this mite may some acceptance find.  
That you may be assur'd of what I give,  
It's don by deed to you whilst here I live;  
Tea what herein shurt unto you is given,  
It is enroll'd in the Court of heaven.  
There's many witnesses that you may find,  
It to confirm, which I have here assign'd;  
Tea that which of free grace I did receive,  
It's that which unto you I freely leave.  
I hope you will improve what here you find,  
That I may not loose all my pains and time.  
And know what's left you should in time improve,  
To make some profit by your fathers love.  
And if that you do not labour to gain,  
You will I know in danger great remain.  
And when the hearts of all men will be known,  
Then loss of time it fully will be shown;  
And then you will be found without excuse,  
And if my counsel that you do refuse.  
That you may rightly all my sayings know,  
As you to years of understanding grow,  
And likewise them to best advantage use,  
Be careful still the Scriptures to peruse,  
And see whether my counsel do agree,

2 Tim. 3. 19

Joh. 5. 39

To

- Rom. 16. 26 To that which you say in the Scripture see.  
 See whether that which by Adam was lost,  
 Rom. 5. 8 To be regaind, Christ were not at the cost.  
 See whether thou by acting sin again,  
 Eph. 2. 1 Do not under Gods wrath still now remain.  
 Phil. 3. 8 See if all works by thee hath acted been,  
 Rom. 3. 28 Be able thee from one sin to redeem.  
 Jam. 3. 2 See if that still by acts thou comes not short  
 Rom. 3. 23 Of the exact rule Scripture doth report.  
 Mat. 11. 28 See if that Christ do not thy burthen bear,  
 That it too heavy would not now appear.  
 Eph. 2. 5 See if that then it be not Gods free grace,  
 Tit. 3. 4, 5 Through Christ his son thy faults to overpass,  
 See then if that it plainly be not shown,  
 1 Cor. 6. 19 That thou art his, and not remain thy own.  
 See then what duty he doth thee command,  
 Joh. 15. 14 That thou still labour for to understand.  
 2 Cor. 5. 14 See then his love and grace that it thee move,  
 Thy constant duty to perform in love.  
 Act. 4. 12 See thou to him through Christ seek for salvation,  
 1 Pet. 2. 9 And shew his prayes in thy generation.  
 1 Joh. 1. 25 See that the World do not steal thy affection,  
 Joh. 6. 68 But unto him still seek for true direction.  
 Rom. 16. 26 See thou obey as Scriptures thee direct.  
 And always labour those things to affect.  
 Joh. 15. 18 Think it not strange and if the World thee blame,  
 1 Joh. 3. 13 And if that thou truly profess Christs name.  
 1 Pet. 4. 12 Think it not strange if thou a sufferer be,  
 And if thou practice what's required of thee.  
 Joh. 18. 36 Think it not strange no more do Christ obey,  
 Phil. 3. 12 And follow him in his required way.  
 1 Cor. 1. 18 Think it not strange because so few you see  
 19 Of worldly wise Christs followers to be.  
 1 Cor. 1. 26 Think it not strange because of rich but few.

# Postscript

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Do practice what the Scripture plain doth shew.  
 If thou look back thou very plain mayst see.  
 That all these things they may expected be.  
 The world by wisdom did not understand  
 The Lord, nor truly what he doth command.  
 They think it strange with them you do not walk,  
 In their excess, and evil of your talk,  
 This is the same of old which they did use,  
 Our blessed Lord the World did then refuse.  
 Yea the great ones which in his days did live,  
 Unto his word small credit then did give.  
 Yea they were pleased him for to revile,  
 Though in his mouth that there was found no guile.  
 Yea John the Baptist they accounted evil,  
 And they sham'd not to say he had a Devil.  
 Yea against Paul so much they did invent,  
 They said he was a fellow pestilent.  
 And when his words that they did not approve,  
 They pleas'd to say sedition he did move.  
 Yea former Prophets if we call to mind,  
 That they here hardships from the World did find.  
 Slight not the truth because you see  
 Of it many Apostles be.  
 Slight not the truth because the poor  
 Are they receive it for their store.  
 Slight not the truth because you see  
 Some evil men professors be.  
 Slight not the truth because you see  
 Sufferings for it often be.  
 Slight not Christ's wayes though low they seem,  
 And great ones not of them esteem.

O love the truth, and thou wilt see  
 That thou in bondage mayst be free.

Joh. 15. 18

1 Cor. 1. 20

22. 8. mo

1 Pet. 4. 1

1. 1. 1. 1

Heb. 12. 9

Joh. 7. 52

53

Joh. 8. 12

Ch 8. 48

Mat. fr. 10

8. 10

Act. 24. 9

Act. 7. 52

Jam. 5. 10

Act. 4. 6

Act. 3. 14

Mat. 11. 5

Jam. 2. 9

2 Thes. 2. 11

Act. 1. 16

17

2 Tim. 3. 12

Phil. 1. 29

Joh. 7. 48

Joh. 13. 33

Joh. 8. 31



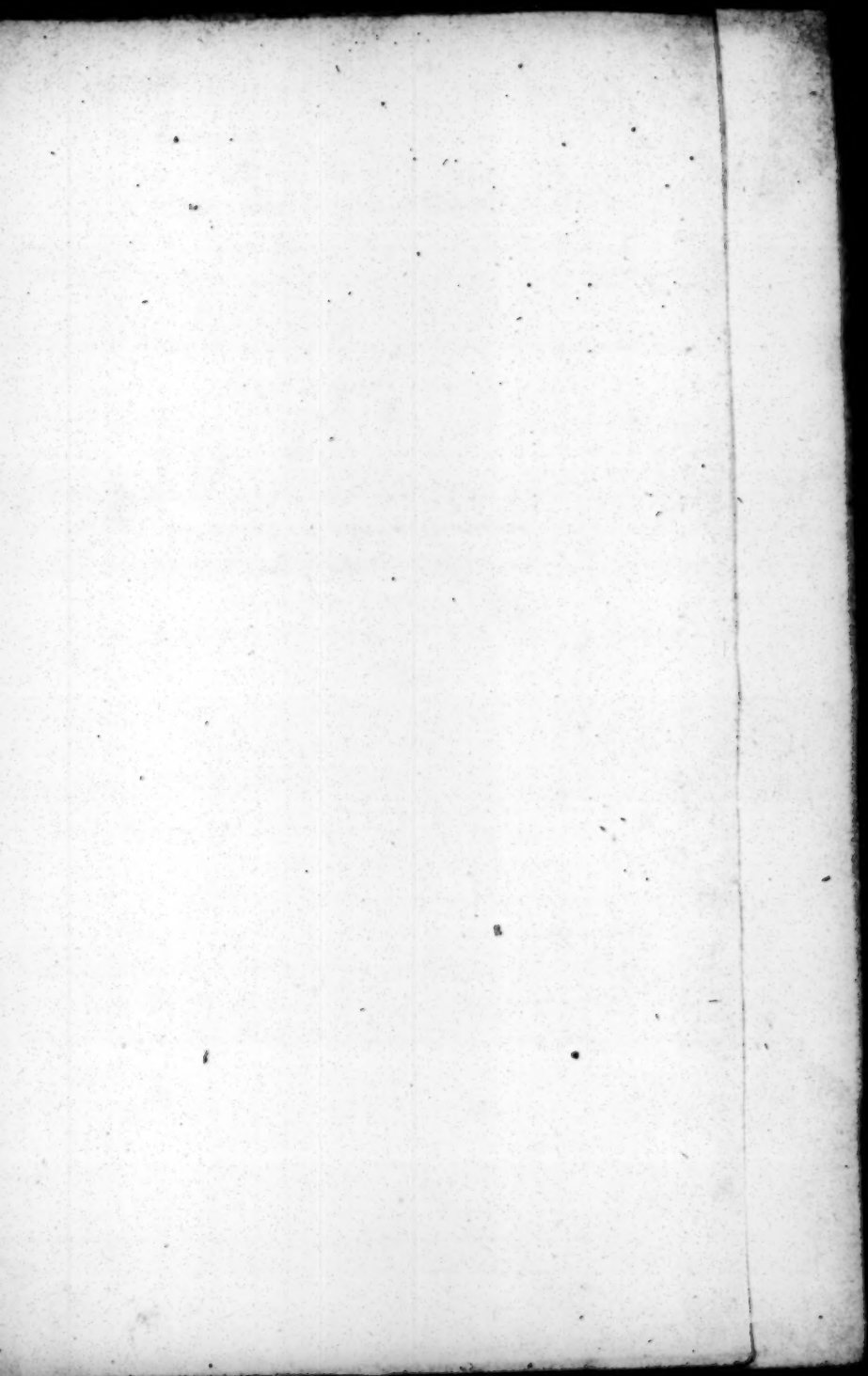
- O love the truth, though thou art poor,  
 Col. 2. 9 There is enough for thee in store.  
 Job. 15. 9 O love the truth, though thou mayst see  
 Some evil men professors be.  
 Rom. 8. 35 O love the truth, though you do see  
 For it some persecuted be.  
 Phil. 1. 9 O love Christs way, though it be seen,  
 1 Pet. 1. 8 That great ones not of it esteem.

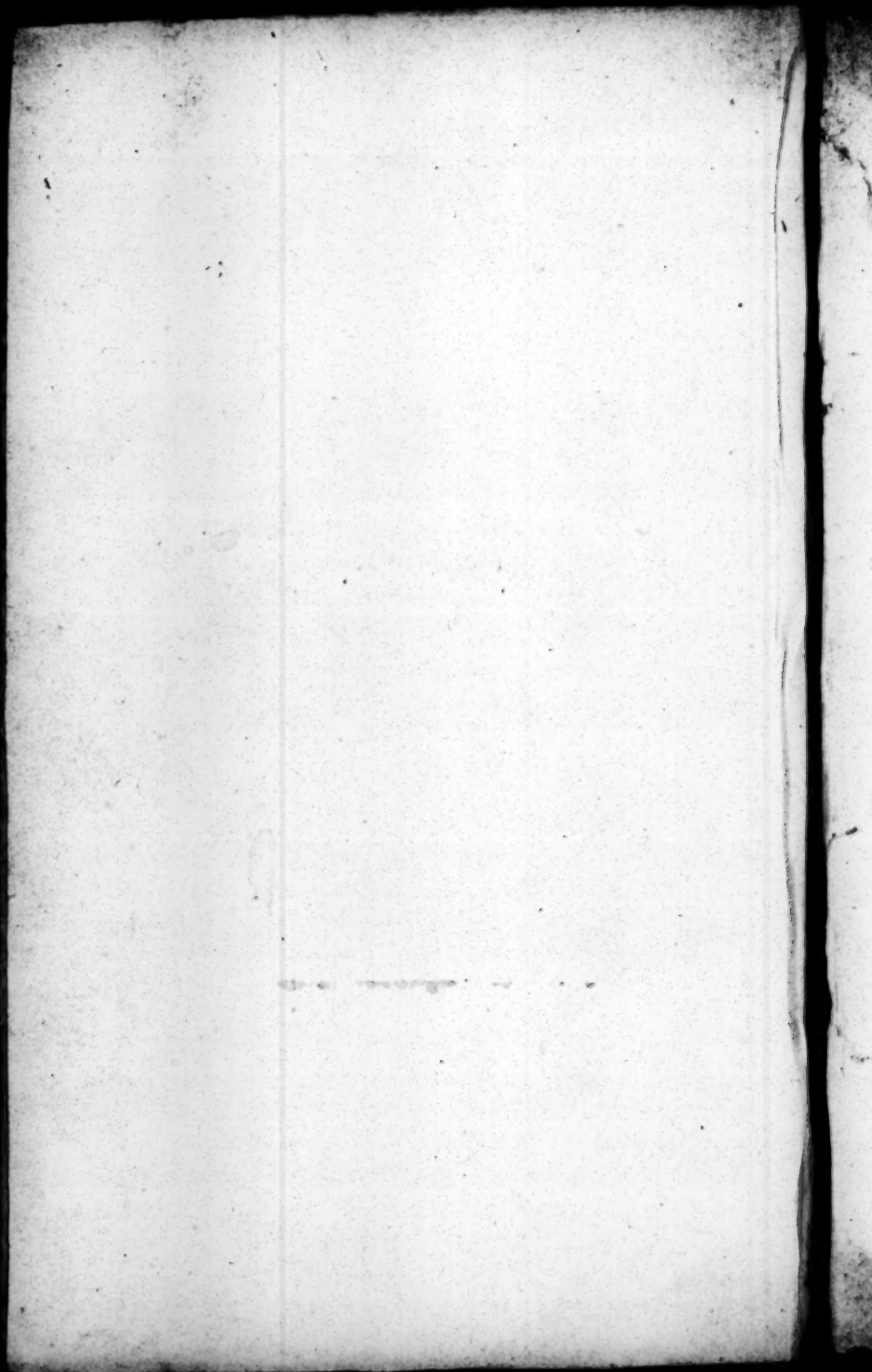
- Gal. 9. 23 Set to thy hand Christs work to doe;  
 Gal. 6. 1 He that doth fail, his failing show.  
 Gal. 6. 2 Him that is weak, his burden bear;  
 Job. 3. 12 Bid some that's strong to have a care,  
 1 Cor. 8. 9 And ever take heed to his path,  
 10, 12 For fear his steps some failing hath.

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